

ΠΕΡΙ ΨΥΧΡΟΠΟΖΙΑΣ,  
OF  
DRINKING  
WATER,  
Against our Novelists, that  
prescribed it in England:

---

<sup>B I</sup>  
RICHARD SHORT of Bury,  
Doctor of Physick.

---

WHEREVUNTO IS ADDED,  
ΠΕΡΙ ΘΕΡΜΟΠΟΖΙΑΣ  
OF  
WARM DRINK,  
And is an answer to a Treatise  
of Warm Drink, printed at  
CAMBRIDGE.

---

Galen 2. de temp. c. 7.  
πολλοὶ γὰρ πᾶσι ἀκούσας δειλῶν ἰατρῶν  
ἢ, σφαιροῦ.  
Many that seem excellent Physitians, are deceived.

---

L O N D O N,  
Printed for JOHN CROOK, at the Signe  
of the Ship, in St. Pauls Church yard, 1656.





THE PREFACE,  
To the  
R E A D E R.

GENTLE READER,



Will not trouble  
you with a long  
discourse, about the  
pedigree of Phy-  
sick fetcht from *Æs-  
culapius* and *Apollo*,  
as the *Gracians* did, or from *Mer-  
cury*, *Isis*, *Osiris*, as the *Egyptians*.  
But I will tell you in brief, that the  
method of curing was written in  
the Columnes of *Æsculapius* his  
Temple, and that in *Egypt* the  
wise sayings, and rules of Physici-  
tians were written in the same, or  
such Columnes [enkaioi not uncom-  
mon in his Hieroglyphs.] But af-  
terward Physick lay in darkness

A 2

## To the Reader.

five hundred years, until *Hippocrates* restored it unto its former luster, who in writing was the first Founder of it. With whole writings no Philosopher ever found fault, as *Galen* affirms. And his writings stand as firme at this day, as if it were written in Columns of brasse, few innovations were ever taken notice of. *Galen* in his comments makes *Hippocrates* our Great Master, and applaudes him (as I may say) to the Stars. But now we find many to forsake their own and old Master. We see too many new opinions in this later age are crept into the world, but by what right or warrant I will not determine at present. Tis more then enough that we see so many kickshaws in all sciences, as new forged conclusions in Philosophy, and new Paradoxes in Physick, piping out of the Novelists Braines.

As

## To the Reader.

As new haucht Chickens from  
grand Caire,

Or some strange new castles in  
the Aire.

The whole world runs a madding  
in novelties, and our *English* men  
will not be left behind, such is the  
changeable condition of our nati-  
on, we cannot be constant, or con-  
tinue long in our opinions. And  
although we be divided from the  
whole world, *totò divisi ab orbe*  
*Britanni*, yet we agree and joyn  
with it in novelties. *Gregorie Oxo-*  
*niensis*, the late librarie keeper in  
*Oxford*, saith the Astrologers, put  
our nation under the domination of  
*Mercury*, and quotes *Roger Bacon*  
for it. [*Inde intricatioribus & pro-*  
*fundis maxime momentis laborat pro-*  
*pter impeditos motus.*] From hence  
tis much perplext, by reason of the  
uncertaine motion, in intricate,  
and deep matters. *Esward* quotes

## To the Reader.

an old Astrologer, that affirms,  
[ *Angli sunt vagi & instabiles, nunc  
ad summum, nunc ad imum delati.* ]  
English men are inconstant, and  
uncertaine, now they are elevated  
to the height, now again are car-  
ried to the bottom. Thus our Phy-  
sicians, that had wont to be carried  
to the top of Parnassus, with admi-  
rable *Galenical* methode, now they  
are carried to the bottom of empe-  
rical new experiments. Nothing  
passeth for currant now, but new  
devises. And if they cannot frame  
themselves to introduce a new opi-  
nion, they will create a new para-  
dox of an old one, and furbush it  
over with a new aereall smooth  
Language: Thus [ *error secundus  
est, et qualibet etas de veteribus qua-  
si novos gignit, atque producit.* ] Er-  
rour is fruitful. Every age, of old  
errours begets, and produceth new,  
which doth not only the Authors  
mischiefe,

## To the Reader.

mischiefe, but others. *Seneca* [*versat nos, et precipitat traditus per manus error, nemo sibi tantum errat, sed aliis erroris causa, et Author est.*]

A traditional error winds us every way, and casts us headlong down, we perish by others examples, no man erres alone, but is the cause and Author of others errors. This our age thinks nothing super-eminent, unless it hath fancy the Father, novelty the Mother, and folly the Nurse. To finde out some new devise, or to bring into the world a new mode. [*et dicitur quodammodo, non tamen dicitur*] is more then to win *Treaz*, or to discover some unknown part of *America*. Here I would not have any mistake me. I commend any ingenious man, that can find out new medicaments, or conclusions in any part of *Physick*. But I would not have them put out their Fore-fa-

To the Reader.

thers light, or eyes, that they may see the better, or that they may be esteemed [*εὐλογοῦντες*] and [*ἐκτιμάμενοι*] and their Fore-fathers [*πατέρας*]. My intention is against such, as bring innovations against *Hippocrates* and *Galen*, which is not only a great temerity, and undiscretness; But layes a blasphemous imputation upon all antiquitie, tis impudency for boyes to bring in innovations against men, or children against parents. And Physicians were called [*ἰατρὸν μαῖστρον*] boyes, not, because they came from the same lineage, as some ignorantly interpret, but because they were *posterior*, so the *Egyptians* called the *Greeks* boyes as *Plato* relates in his *Timaeus* [*ἐπεὶ οὐκ αὐτὸν μαῖστρον ἦν ὁ Ἰνδιανὸν ἐν ἑστίᾳ*]. Posterious ages were but children, and boyes in respect of their predecessours, such was their reverence to antiquitie. But let

## To the Reader.

let this later age flatter themselves,  
and admire their new born fancies,  
hammerd at the anvil of their own  
working braines, yet tis not possi-  
ble to obscure, or obliterate the  
old dogmatical foundations (which  
so many ages past have crowned  
with eternity) from the glory of  
their heredity. Shall we dream to  
see more then our Fore-fathers did;  
have we any new orientall light  
breaking through the *Chaos*, or  
darkness of their ignorance? No  
no! those are but pleasing dreams  
of their own idle Romanfies. And  
if later ages have found any thing  
new, that *Hippocrates* and *Galen*  
were ignorant of, They knew  
more that we are ignorant of: what  
Novelist can tell me what was *xx-*  
*xxv Hippocratis*, or *melca Galeni*.  
Tis not necessary, not to the pur-  
pose, that we should know all  
things past, and to come. [Car-  
do

## To the Reader.

do ver] the maine point is, that *Galen* left us an absolute and perfect Method, in all parts of Physick, and hath left nothing for posterour ages to write, unless they will illustrate the *Seri*, or discourse of trifles, or [*seri* *disputari* *mundum*] that is, do that worse, which was admirably performed before. Now we find out such toys which former ages have, and posterour shall esteem vaine bubbles, and vapours, sprung from ambition, and ignorance, as having a more sublime estimation of our own fancies, then of antique, and solid literature. Thus our Novellists make themselves the great *Donn's* of Physick, at whose tribunal we must expect the sentence of life, or death, as from the Laws of *Medes*, and *Perseus* that cannot be revoked. These are the ridiculous trepidations of this age. And I for my part, cannot ob-



To the Reader.]

obtaine of my rational part, to subscribe these new fancies, no not so much as incline to mine own opinion, but shal ever refer myself to the judgment of antiquity, & there rest as content, as [*Tityrus sub tegmine fagi.*] I mean in *Hippocrates* and *Galen*, whom the ignorant contemne, because (I think) they have Majesty in them, or because they understand them not, few will be troubled with their heathen *Greek Language*, *obscure Phrases*, *intricate sentences*, and scrupulous Method as they suppose. Yet all Physicians will pretend to draw from these Fountaines. All Rivers come from the Ocean, and to the Ocean return again. All Physick is from *Galen* and *Hippocrates*, and to them owe tribute as to the Founders, [*ἡμεῖς γὰρ ἐκ τούτων ἐκμαρτυροῦμεν*] as *Bassus* the Epigrammatist. I confess reason teacheth me to make use of anti-

To the Reader.

antiquity, as from whence is all Canonical literature, and so much the more, because tis adverse to novelty. I know all literature [*τοτα ἡκυκλοπαίδεια*] is immured in the Ancients. The later *Grecians*, *Arabians*, *Latines*, are but so many rivelets from these Oceans. And that which the Novelists object, is frivolous, and absurd, that a dwarfe standing upon a Gyants shoulder, sees more then the Gyant, but stay a little, tis easier for a dwarfe to get upon a Gyants shoulders, then for a pygmie, or an ignorant Novellist, to understand *Hippocrates* and *Galen*, then how can they stand upon their shoulders? The comparison cannot hold, dwarfes can scarcely come so neer, as to salute these Gyants Petticoes, Therefore how shall they rely upon their foundations. And if they do, they cannot see half so well as they.

To the Reader.

they. He that can go cheeke by jowle with these Gyants in parallelle is a brave fellow, and he may as well span the circumference of the Heavens, as go beyond them, or see more then they, twenty years is nothing to read, and understand them; and hardly sufficient to learn the Language, without which they can not obtaine this difficult faculty. Crato, called *Casars* Physitian, although he was a very good Gracian [*cum essem (inquit) juvenis, satis mihi erat, si in quadam aviditate res prompte possem cognoscere, ideoque versiones amabam, nec putabam me plus visurum in Gracis quam vidissent doctiss. interpretes. Nunc saepe haeo in vocabulis, saepe deploro quod in Gr. minus studiose versatus sum.*] See how he deplores his unhappiness; that he was no better instructed in the Greek tongue.

There

## To the Reader.

There is another objection as idle as the former, they say *Hippocrates* and *Galen* are no competent judges. It may be they expect new lights come from *Sir Thomas Moores* [ *ultima* ] Or from the Man in the Moon, or what? have we new *Ranters*, and *Quakers* in *Phyſick* too? for theſe are the neweſt lights I know of, new natural reaſons are as old as the world. *Philosophie* and *Phyſick* is as old as nature herſelf, but firſt written by *Hippocrates*, nothing is new under the Sun, ſaith the wiſe man. There are no general notions, canons, axioms new coyned. Yet every *Farrier*, or any *Mechanick* may perchance find out ſome petty particular experiment. Others object that there be new diſeaſes unknown to *Hippocrates* and *Galen*, as the ſcurvy and the *French* diſeaſe. But I utterly deny it, and ſo doth *Julius Paſius*

## To the Reader.

cins, and *Langius* and others of the Learned. Again they object an ague [*ex spermate*] which is not in *Galen*. Secondly, that there be many symptomes which are not found in him. These are ridiculous imaginations of novelty. To the first I answer with *Galen's* words. [πρῶτον δ' ἐν τῇ συντομῇ ἡμεῶν βαρυνόμενοι τοὺς κεφαλὰς ἀποδύν τοὺς πυρεθόμενοι κακομύνου] and that some which containe them selves, have their head heavy, forsake their meat and have agues. To the second I answer, that *Galen* would not have you deceived [ὅτι καὶ ἐξ ἀποδείξεως ἐκείνης ἐκείνου τοῦ συμπτώματος] and all the interpreters confirm, that *Galen* did not omit any symptome. Nay, I will be a little bolder, peradventure the opinion of the circulation of the blood so highly cried up, is not new, though it be made more manifest by *Do-*

ctor

## To the Reader.

For Harvie. For Plato in his *Timæo* seems to make mention of the circular motion of the blood. [ *τὴν δὲ καρδίαν αἷμα δὲ φέροντες καὶ πρὸς τὴν τῆς περιεργίας καὶ πάντα τὰ μέλη σφοδρῶς αἵματι· εἰς τὴν δρυφρετικὴν οἴκησιν ἀγείρουσιν.* ] Where we see that the blood is carried circularly in these words [ *περιεργίας σφοδρῶς.* ] And thus much for novelties.

Now (Reader) I will give an account of my intention in this Book, and the subject of it, why I cite the *Greek* text, of my Method, and translating the *Greek* and *Latine*.

I write against the Novelists, by which I understand those that deny, or decline the ancient authorities, and have new opinions contrary to them, without solid reasons.

The subject of this Book is water, which is the best of things according to *Pindar*, [ *καὶ πρὸς τὴν ἰσχυρὰν αἰῶνα* ]

## To the Reader.

And Plato quotes Pindar  
for it.

Hence cometh (when the Deity  
please)

Fountains, Rivers, and foug-  
ing seas.

[Εξ ὧν πάντες ποταμοὶ καὶ πᾶν θά-  
λασσαν,

Καὶ πᾶσα χεῖρμα.]

But in this large extent I do not  
treat, my business is Physical.

[ψυχροποσίας] or [ὕδατος]

that is of drinking cold water,

which I think is hurtful in our

Countrey of England. And al-

though many have indangered

themselves, many have lost their

lives by drinking of water, yet

because they find no present hurt,

they will venter what ever come

on't, though it be for nothing else

but to follow the new mode of

drinking it. But I shall prove it

hurtful by divers reasons, and au-

(a)

thorities

## To the Reader.

theriticks fetcht from *Hippocrates* and *Galen*, and the best *Physicians*. And if our *Novelists* give not other materials of *Physick* more judiciously, they must kill more, and play with as ill luck as *Themison* did, and kill a multitude.

[*Quot Themison verba Ausummo occiderit uno.*]

Some will object, that I interlace my Book with *Greek* texts more for ostentation then for any necessity: I answer, I regard not what folly may invent. The quotations are very necessary, for translations do not only vary from the *Greek* Copies, but many times are false. Therefore tis necessary to produce the original, word for word, especially against *Novelists*, and such this curious age expect, which knew not only the verity, but [more] more efficacy, more antiquity, more Majesty,



## To the Reader.

jesty, and shews the dignity of the Author. A testimony is not only measured by its own validity, but by the Authors worth. Thus the famous Oratour Cicerō did mix Greek with Latin, lib. 1. de officiis. [*Ipse de maximā utilitatē semper cum Grecis Latina conjunxi, neque id in Philosophia solum, sed etiam in dicendi exercitatione.*] For mine own profit, I alwayes joyned together the Greek with the Latine, not only in Philosophy, but also in the exercise of speaking. Thus I imitate the great Criticks, Scaliger, Casaubon, Serratus Mercurialis, Fulvius Alexandrinus, Lengius, and the Learned Duretus. That I may say nothing of our own Country men, who dayly quote Greek in their writings. Lastly, although I cite the Greek original Language, yet, if any man read but the English alone by it self, he shall find the sense of

brunt

(a) 2

the

## To the Reader.

the *Greek*, and so of the *Latine* in most places.

Now for the Method, I know it may be amended, yet I fear not the judicious Critical censure, & as for *Petty-Johns*, or dwarfe Criticks, I regard not. I know some Criticks long ago, have been so bold as to find fault with the frame, and order of the great Fabrick of the world, and called it blasphemously [*κατασκευα*] and [*εὐστροφία*] a confusion, or confused mixture: what mercy then shall I expect to find at their unmerciful censures. Let them flight my Method to atomes, or annihilate it. I shall esteem as little of their censures,


And for my translation of the *Greek*, or *Latine*, although there may be faults, yet not considerable. I confess, I turn most texts not [*καὶ ὁμοίως*] word for word, but Purposely, keep the plaine sense, and  
mind

# MO To the Reader. THE

mind of the Author. And so *Plato* understood *Homer* (not as poor verbal Criticks do in these dayes) [*non καὶ ῥητὸν, sed καὶ διάνοιαν*] not according to the words, but according to the mind of the Author. And if any mislike the translation, let them translate it better, if they can, so long as men be of several tempers, and fancies, and words have divers interpretations, tis impossible to please all men in translations. Lastly, tis a hard matter, so long as we be men, not to erre in many things, some we are altogether ignorant of, some we judge sinisterly, some we write negligently. As *Galen* saith, whose words, (to close all) are these, (χαλεπὸν ἀνδραπονεῖν ὄντα, καὶ διαμαρτυρεῖν ἐν πολλοῖς, τὰ μὲν ὅλως ἀγνοῦντα, τὰ δὲ κακῶς κείοντα, τὰ δὲ ἀμελεῖσθαι γινώσκοντα.) Therefore (curteous Reader) humane errors judge charitably.

# THE DEDICATION

TO THE  
Right worthy, and his much  
honoured Friends,  
MAURICE BARROW,  
AND  
JAMES COLTHORPE,  
Esquires.

 Gentlemen, the noble expressions of courtesie, which I have received from your hands, beyond all merit, and expectation of mine, have engaged me to be so bold as to prefix your names, in the frontispice of this little Book. And although truth need no Patron, and falsitie deserves none, for an Army cannot defend falsity, when truth of it self is murus aeneus, a brassen Wall. Yet I humbly crave, that you will be pleased to give it protection. Gentlemen, I assure you upon my credit, that I maintain no reason against Philosophy, or any heretical opinion against Physick, but the ancient

## The Dedication.

cient verity which Hippocrates, and Galen have delivered unto us. Therefore in this your protection you may deserve the honour of patronizing those antique worthies whom the universal world, for many centuries of years have had in sublime estimation. And if you expect any of Demosthenes his Rhetorique, or Ciceronian Eloquence, I crave pardon, and make this apology for my self, That truth may be apparelled in plaine garments, and need not curi-osity. Philosophy, and Physick are as civil matrons, which neglect rich attire, and splendid ornaments. Sophistry is many times in rich vestments. It hath bin observed many years ago, that the greatest Heretiques were the Eloquentest men. And garments that are perfumed with must, civet, and amber, many times breed a suspicion. Non bene olet, qui bene semper olet. And as Scaliger saith, non

## The Dedication.

in foro versamur, aut Romano comitio, sed in communi Theatro sapientum, sub oculis veritatis cuius supellectilem, atque apparatus non tam nitidum quam opulentum esse decet. παιδεία σολὴν μὲν ἔχει αἰ-

μαὶν καὶ ἀκαλλωπιστόν. *Learning hath a plaine coat without welts or guard, as they say. Accept therefore I pray you, these plaine lines drest in a homespun English sute. And if this Treatate cannot deserve your worthy acceptance. Yet may it be as a monument, and Testimony of my affection. Thus wishing you both, not only a perpetual health (that you need no Physitian) but also eternal happiness. I subscribe,*

Your humble Servant,

R. SHORTE.

Doctor

Doctor VENNERS  
OPINION  
OF  
DRINKING  
of WATER.

**R**eaders, since I wrote this following Treatise, I found my opinion seconded, and confirmed by *Thomas Venner, Doctor of Physick*, in his Book intituled, *Via recta, ad vitam longam*, which I will here transcribe, to give you, my Reader, more satisfaction then my self.

His question is, whether it be not wholesome for Northern people, that inhabite cold Countries to drink water at their meales, instead of beer.

His answer is: That although water be the most ancient drink, and to those that inhabite hot Countries, profitable and familiar,

*Doctor Venners Opinion*

liar, by reason of the parching heat of the ambient aire, which doth exceedingly heat and inflame, and dry the body. Yet to such as inhabite cold Countries, and especially not accustomed thereunto, nor the constitution intensively hot requiring, and forcing the same, it is by the contrary in no wise agreeable, for it very greatly dejects the appetite, destroys the natural heat, and overthrowes the strength of the stomack, and consequently confounding the concoction, is the cause of Crudities, fluctuations, and windiness in the body.

○ This is the Doctors opinion, and is the same with others in cold Countries, where they drink strongest wines, and beers, by the advice of their Physicians, & this is not without Hippocratical authority, whose counsel is, to drink *in winter*, and there is the same



## Of drinking water.

same proportion with winter, and cold Countries. And to conclude, this Doctors opinions are almost the words of *Galen* 1. *ad Glauconem*.  
 καὶ μὲν ὅ ἀνδρες ψυχρὸν πόματ' ἢ φανε-  
 ρῶς βλαπτομένους ἐστὶ αὐτῷ, καὶ ὅτι φῶς  
 ψυχρῶν καὶ ἐν ἡρότερον γέρας ἢ χειμῶντος  
 χειρὶν ἢ καὶ χειμῶντος εἶσθαι τὸ ψυχρὸν.  
 And thus much for *Doctor Venners* his opinion.

## Authors cited in this B O O K,

A.	Andernacus.
<b>A</b> Drrianus Ju- nius.	Antonius Fuma- nellus.
Ætius.	Apollonius.
Alexander Tral- lian.	Apulejus.
Alexander A- phrodis.	Argenterius.
Alexander Mas- saria.	Aristoteles.
	Arnoldus de Vil- la.
	Arethas Episco- pis.
	A-

# *Authors cited*

Athenaus.	Mer-curialis.
Avicenna.	Hippocrates.
B.	Hollerius.
Beroaldus.	Homerus.
Bodin.	Horatius.
D.	Horatius Augu-
Dioscorides.	nus.
Dodonaus.	Hugo Senensis.
E.	I.
Erasistratus.	Isidorus.
Elwide.	Joubert.
Etymologicum	Joannis Colle.
Magnum.	Juvenal.
F.	Julius Pollux.
Fonseca.	Julius Alexan-
Fuchsius.	drinus.
G.	Julius Pacius.
Galen.	L.
Garzias & Horto.	Lambinus.
Gentilis.	Latinus Tancrè-
Glossarium.	dus.
Gr. Oxoniensis.	Langius.
Græca Epigram.	Lobel.
Guaftivinius.	M.
H.	Macrobius.
Herodorus.	Manardus.
Hen. Stephanus.	Mathiolus.
Hieronimus	Mercatus.

Non-

*in this Book.*

N.

Nonnus.

Nunnius.

O.

Oppianus.

Oribasius.

Ovidius.

P.

Paparella.

Paulus Aegineta.

Paulus Iuricon-  
sult.

Petrus Abanus.

Petrus Monavius.

Petrus Bellonius.

Persius.

Pindar.

Plautus.

Plinius.

Plutarch.

Q.

Quintus Serenus.

R.

Riverius.

Rhasis.

Roger Bacon.

Rondelet.

S.

Sanctorius.

Scaliger.

Scholiast. Ari-  
stophanis.

Seneca.

Simon Simo-  
nius.

Simonides.

Stephanus de Ur-  
bibus.

Strabo.

V.

Vallesius.

Valleriola.

Varro.

Virgilius.

Ulpianus Iurif-  
consultus.

THE

THE CONTENTS  
OF THE  
CHAPTERS  
Following.

- I. **T**He four considerations of water.
- II. Good nourishment, and good Medicines may be employed sinisterly, or to a bad use.
- III. Of indication.
- IV. The nature of our bodies.
- V. What is not good in cold Countries, etc.
- VI. England is a cold Countrey, etc.
- VII. We may use stupefying things as opium, and poppy as well as water.
- VIII. Whether we may not eat acornes as well as drink water.
- IX. There is no necessity or convenience of drinking of water in cold Countries.
- X. Whe-

S  
Contents.

X. Whether we may drink water after dinner.

S  
XI. Old age and children may not drink water.

XII. Of custom, that it hath a principal power in diet.

wa.  
XIII. This argument is powerful. We have a custom to drink water.

Me-  
ter-  
XIV. That wine is absolutely better than water.

XV. That our English beer is better than water.

XVI. The virtues of our English beer.

XVII. Of experience that beer is healthful.

XVIII. Of the ill qualities of water.

XIX. Two gross errors in our new lights, about the exhibition of water.

XX. Whether water be a convenient Medicine in feavers, and whether we may drink it against custom.

XXI. Who may change custom, that sick

## Contents.

*sick men may not change, nor velle-  
tudinary men.*

**XXII.** *Divers Cautions to be considered for the Drinking of Water.*

**XXIII.** *A recapitulation of the former Chapter out of Riverius.*

**XXIV.** *Whether water be good in the palpitation of the heart, gout and dropsy.*

**XXV.** *Three objections Answered.*

**XXVI.** *The Epilogue.*

OF

# Of drinking Water.

## CHAP. I.

### *The four considerations of water.*



Here be four principall considerations of water. First, as an Element, Secondly, as an Aliment, or nourishment, Thirdly, as a Vehicle of nourishment, Fourthly, as a medicine, or medicament.

First, as an Element, water is the mother, as heat is the father of all generation. Hence the Ancient Poet *Homer*.

[ὅθεν ἅπαντα θεῶν γένεσθαι ἔμμετα τῆδ' ὕδ'.]

Which verse I thus turne.

From water as from an Ocean springs,

The great generation of all things.

Water also is called [πανσπερμία] all-sperme, or all-spawn, as if all sub-

B

lunary

lunary things had their original from water. And when the divine Scripture saith, that the Spirit of God moved upon the face of the water; This spirit is fire (as *Valesius* expounds) or, as others, hear, which is celestiall: *Aristotle* call it *[ἠερὶον]* more divine, attributing a divine efficacy to this heat which moves upon the water, and nesses as a Hen upon egg; to produce all living creatures; but this consideration appertains rather to the Philosopher then to the Physician: therefore I passe to the second consideration.

Secondly, Water is considered as an Aliment, or nourishment: and although according to *Scaliger*, and *Valesius*, water doth not nourish, yet the better part of the learned hold the contrary. And that water nourisheth, is evident by these following arguments.

First, Water turns to choler according to *Hippocrates* 3. acut. 40. [*χολώδες γὰρ ἐστὶν χολώδες*] water is cholerick to cholerick natures; why may it not turne to other humors, as wel



## Of drinking Water.

31

well as to choler? and consequently  
nourish?

Secondly, Ayre nourisheth the spirits,  
as Galen intimateth: 1. 1. Meth. cap. 3.  
[*τὸ ἀραιὸν πνεῦμα, διαφύει, ἀποφύει,*  
*καὶ τρεφόμενόν διὰ τὴν αἰσθησίνην*] And why  
may not water as well nourish the  
more humid parts, as the ayer, ariall  
parts?

Thirdly, Water nourisheth fish,  
and why not men?

Fourthly, *Costant* reports of a Maid  
in *Germany* that lived some years by  
only water, by the command of *Fer-*  
*dinand* the Emperour.

Fifthly, The expresse testimony of  
*Plato*, who was numbered among  
Physicians that were *ἑσπέρους* that  
is elegant and were opposed [*τῶν*  
*πρωτῶν*] to vulgar Physicians: *Plato's*  
words are these [*οἷον, ἕνα τινὰ τῶ*  
*σώματι ὁ λυγρὸς, ὅστις ἔστιν ὁ λυγρὸς*  
*ἑσπέρους*] that is; dry nourishment nourisheth the  
dry parts of the body, so doth moist  
and waterish nourishment, the moist.

Sixthly, The authority of great  
*Hippocrates* the prince of all Physi-  
ans *ἐν τῷ βιβλίῳ διὰ τὴν αἰσθησίνην*

πᾶσα τρῖφιεν δυνάται] that is, fire moves all things, water nourisheth all things.

Seventhly, Water maketh some men fat. [*Ego* (inquit Hieronymus Mercurialis) *novi duos magnos principes a qua frigide ut pingues factos.*] I know (saith Hieronymus Mercurialis) two great Princes made fat with drinking of water.

Thirdly, Water is considered as a Vehicle of nourishment, or as I may say a Waggon to carry nourishment into all parts of the body; and Hippocrates calls it [*κρηνη τροφῆς*] that is, a Vehicle or Waggon of nourishment. *Valesius* upon these words of Hippo. [*potus aut est tantum potus, ut sola aqua, non nutrit; aut est alimentum in potu*] drink as only drink, as water alone doth not nourish, but serveth to temper the inward parts, helps concoction (for concoction is a boyling or elixation) and distribution. But as I proved before, water doth not only carry down nourishment, as a flood carrieth sticks, stones, rubbish &c. but nourisheth.

The fourth and last consideration

## Of drinking Water. ¶

30

is, that water is not only an aliment, or nourishment, but also a medicine, or medicament, and not only *ἰατρικὴν φάρμακον* *ἰατρικὴν φάρμακον* a bare medicine, but in some cases the greatest medicine, or remedy that can be, and so is called of *Galen. 9. Meth. 5.* [ἡ ψυχρὴ ὕδαρ] Certainly in Agues nothing better, for the natures of agues are hot, and dry, and therefore require cooling, and moistening. This is *Galen. Discorsio 9. Meth. 14.* In burning feavers which are called *ἡ κατὰ τὴν πυρετὴν* nothing is better, or a more present remedy, then cold water, as *Tungusius* and *Alexander Massari* confesse. In thirst nothing is comparable to cold water. Thirst is hot, and dry, as all the learned confesse: but water is actually, and potentially cold, and moist: ergo, water is the best remedy; for tis a rule eternally true in Physick: contraries are cured by contraries. Beside, water is not only profitable in sicknesse, but in health, *Gal. 8. Meth. 3.* [*Ego vero calidas naturas, ὑγιαίνοντας μὲν οὐ πρὸς τὰ τοιαῦτα πομπτος διίστεδαι μεγάλα,*] that hot natures that are in health find

B 3

great

Great profit by drinking of water, so  
 that it be moderately taken. For 2. de  
 temperament: Gal. saith [ὁ χρῆς τοῦ  
 πότος ἐστὶν οὐ μέτρητος ὠφέλιμος.] Moderate  
 drinking of water is profitable. Last  
 of all, water is convenient in all ages,  
 [πᾶσι τοῖς ἔτεσιν ὠφέλιμος.] In very chil-  
 dren that are hot, and moist, Galen  
 doth not forbid water, [ὁ δὲ Πτολεμαῖος  
 λέγει, ὅτι τὸ πᾶν τὸ θερμὸν καὶ ὑγρὸν  
 τὸν πότον δεχέσθαι.] Besides many experiences  
 may be produced of the novelists to  
 prove water to be very healthfull,  
 Therefore we see that water is not  
 only healthful in sicknesse, but conve-  
 nient in health, and in all ages: where-  
 fore the novelists of this age seem  
 with much reason to exhibite water  
 very familiarly in our Country.

## CHAP. II.

Good nourishment, and good medicines  
 may be employed sinisterly.

**B**UT all these Authorities, Rea-  
 sons, and experiences will not  
 serve their turnes; there is no vene-  
 mous

mor's medicine, but may be so prepared that it may be healthfull in the highest degree [*συνεπιθεριστο*] and there is nothing so good a nourishment, or medicament, but may be employed to a mischief, if not exhibited with method, which is guided by indications. Medicines well used are [*χρῆς θεῶν*] the hands of the Gods, but ill used, or misapplied are like swords in mad-men's hands, as *Erastistratus* speaks in *Galen*: *Galen* also quotes the same *Erastistratus* in these words following, [*ἔχουσι δυνάμεις σπλῆν τε καὶ πομάτων συγκρίσει μὲν παραλαμβάνοντας, μυστικῶν ἀφαιρούς, ἀναλίσκοντας μάλιστα βλάβη*] 3. *Acute*, 41. that is the strongest faculties of meats, and drinks taken importunately, bring great hurt, but taken opportunely, bring great profit. All this is confirmed by *Hippocrates*, in his book of Aliments. Milk (saith he) is a nourishment to some, to others not. Wine is a nourishment to some, to others not: [*γαλακτοφθῆ, οἷον, γαλακτοφθῆ κατὰ φύσιν, ἄλλοις δὲ ὄχι, ἄλλοις δὲ δινος τροφή, καὶ οἷον ὄχι τροφή.*] What is convenient

to one mans nature, is not convenient for another. What is profitable for one Countrey, is not profitable for another. What is idoneus for one age, is not idoneus, and fit for another. What is customeary to one Countrey, is not customeary to another. Wherefore tis an happy use [ἐπιτηδεύειν καλῶς] makes them good, a sinister use makes them bad, although they be good of themselves; *Galen. 11. Meth. 11.* [αὐτὸ δὲ χρησιμεύειν ὑγίαι τὴν βουδύμενα τοῦ αὐτοῦ, ὁ μὲν δὲ βλάπτει, ὁ δὲ καὶ μὲν καλῶς] tis very hard to find a remedy very profitable, and to have no hurt at all. And although water be excellently good it it self [καλῶς μὲν ὕδωρ] as *Pindar* asserts. Yet it may be sinisterly, and ill used. How shall we then know, or distinguish, whether water be convenient drink in England?

In which ambiguous, and dubious proposall, it shall be in vaine to distinguish curiously of the severall sorts, or species of water: for our discourse is of that which is simple, and without any strange, or aliene quality, (such as the Ancients mingled  
with

## Of drinking Water.

2

with Wine, such as they commonly call [*πὸνικρον ὕδωρ*] Sweet water.) And this is the water we doubt of, for which we need *Ariadne's* clue of thred to get out of our Labyrinth, or some cynosure to guide us, lest we dash against a Rock: and for my part, I know no other way to give us more light, or guid us better, then the consideration of the Indications which are not only the basis, and foundation, but [*lapis lydius*] the touch-stone of all logicall investigation. What s idoneus, or convenient, What not, either in generall to all, or specifically to some, or individually to this or that mans nature. This is the true Galenicall way, this is [*canon Policleti*], the rule of *Policletus*. Therefore tis requisite we should have a touch of Indication to know what it is, and whether water be good to drink in England.

CHAP.

CHAP. III.

Of Indication.

**A**Ll naturall light is a spark, or participation of the divine light, without this naturall light we are in darknets, and ignorance: reason is the light of the soule [*ἡ δὲ ψυχὴ ὡς ἀπὸ τοῦ φωτός*] such as is the fight, or light in the eye, such is reason in the soule; for reason is an internal light, as the light of the Sun is external. All the light that we have is a borrowed light, such almost as the Moon borroweth of the Sunne: *Sto- liger* in his exercitations saith [*Adempta prioris auctoritatis luce, incertum rerum, non solum dubitare, sed etiam contradicere audemus*] the better lights being taken away we are uncertaine of things, and not only doubt, but dare contradict them. The same Author in his comment upon *Theophrast*, calls *Galen* and *Aristotle* [*duo maxima lumina*] the two great lights: each of them have their rational



## Of drinking Water.

11

all demonstrations, as beames, and  
 rays of these great lights. *Galen* hath  
 his logicall indication, that is, mani-  
 festation, declaration, or demonstra-  
 tion; for indication [*ἰνδὲξις* ἢ ὁ ἀποδείξε-  
 ροῦς] : 3. *prag.* 39.] is a rationall  
 consequence, which must have of ne-  
 cessity some precedency. And *Gal.*  
 2. *Meth.* cap. [*ἰνδὲξις* ἢ ὁ ἐμπαρὶς τῆς  
 ἐκδοχῆς.] Indication is a light of  
 consequence; few there be that under-  
 stand what is [*ἰνδὲξις*] and what  
 is [*ἐμπαρὶς*.] The first is a word of  
 the Law-makers as well as of Phy-  
 sicians. Hence *Ulpian* saith [*ἰνδὲξις*  
*ἢ ἰσὶς ὁ νόμος* ὁ δὲ νόμος.] Indication is a  
 word of the law. The second word  
 is used of Rhetoricians, and Physi-  
 cians, and Law-makers, [*ἐμπαρὶς* ἢ ὁ νόμος  
*κατανοήσις*.] saith *Ulpian*. *Harry Ste-*  
*phens* in his huge voluminous work,  
 handles these words, (as for the most  
 part all Physicall words) very poorly:  
 Indication saith *Galen* is emphasis.  
 And what this emphasis is, *Alexan-*  
*der Aphrodisiens* in his Comment upon  
*Aristotle de sensu & sensibili*, tells us  
 [*ἔστι δὲ ἐμπαρὶς, τὸ ἐμπαρὶς μὲν ἔστι δὲ τῷ*  
*νόμῳ*]

Εμφασις is the visible species in the pupil of the eye. *Plutarch* calls the Rain-bow the emphasis of the Sunne, but these manifest appearances, are rather external, then internal, but *Galen*, his [ἐμφασις] emphasis is altogether internall, for as we see in a mirror formes, shapes or species, so in the intellect we see clearly results, and deductions out of present conclusions, βίβας ὑπαρις, ἀνδραρις, ἡ δὲ ἡ πᾶσις [saith *Aphrodisens*.] Indication is a reflection of the light of reason, *Crato*, Physician to three Emperours, calls emphasis in an illustrious declaration, or light of the mind, this light is cleere, and manifest reason, or a rational declaration, or illustration: this indication therefore, is the clue of thred, the cynosure, the *lydine lapis*, the cannon *Polycleri*. *Galen* useth no other way then this, for the finding out of any diet, or medicine, so far as is useful. He that finds a medicine by indication, finds it by art, but he that finds it by experiment only, finds it by casualty, and chance, and is an Emperick, and no dogmatical Physician. Therefore

## Of drinking Water.

13

ore Galen 2. Meth. 6. professes  
himself not to handle of an empiri-  
all finding out, but of a logical in-  
vestigation. His words are these,  
[non ὑπὸς ἐμπειρικῆς εὐρεσιως, ἀλλὰ περὶ  
ἡς λογικῆς] and 4. Meth. 3. [πῶς λογικῶς,  
ἐπὶ τοῖς δὲ τοῖς ὁπομνήμασι δελεῖν] that is  
in a word, he treats only of a logical  
investigation, for seeing there may  
be error in an experimentall way,  
[πῶς σφαλῆναι] saith Hippocrates.  
Therefore the genuine, and sublime  
way is by a logical manifestation, or  
clear illustration, which is nothing else  
but Galens indication. Therefore ac-  
cording to Galen we will consider  
these indications.

### CHAP. IV.

#### The nature of our Bodies.

First [ἐν τῇ φύσει τοῦ σώματος] the nature of  
our bodies is to be considered  
which is either sound, and haile, or  
sick, or of a neuter condition, or dispo-  
sition. Our constitutions that are  
haile, are not so firme, and strong as  
our

our forefathers. And in general men [ *Ἰοι τοὺς ἑστέροις ἰοι* ] as they are now, as *Homer* often repeats, are not so strong as in time past. Great *Aja* threw a stone [ *ἑρμαῖον* ] at *Hector* which was so great, that men of this Age could hardly move. Which *Agathius* the greek Epigrammatist expresseth thus, elegantly the stone speaketh,

*τοῦ δὲ μέγιστος καὶ οὐκ ἐπὶ πολλοῖς ἀνδράσι  
ἀνδραπαι, γένεσι δὲ πολλοῖς ἀνδράσι.*

That is,

That now men with all their great endeavours,

Can scarcely move me from the ground with Leavers.

Beside we dare not purge with white Hellebore, *elaterium*, and *peplum*, as the Ancients did, we dare not bleed their quantity, that is *libras 6.* which is 72. ounces as *Hennius* affirms. We cannot draw our old English Archers Bows. For who can shoot (as the proverb saith) in *Robin Hood's Bow*? Few can handle our old English Swords, which are to be seen at this day. Besides that

luxury,

## Of drinking Water.

15

luxury, and distempers have weakned  
our bodies, Gal, 6. Aphorif. [αἰσθ.  
μῆναι δὲ τὰς τρυφὰς] (male Græci. codices ha-  
bent τροφὴ) [ἡ δὲ τροφὴ τοῦ ἀνθρώπου καὶ ἡμᾶς ῥέ-  
πει, οἷς ἂν μὴ ἐπινοῶν, ἐν προδοχῇ αὐτῇ]  
that luxury, and pleasures are so in-  
creased to that height in these our  
dayes, that scarce any thing can be  
added to them: for mens bodies of  
old were stronger, but now they be  
corrupt with excesse, and riotous-  
nesse, and are grown more dainty, as  
Andernacus saith [Corpora olim huma-  
na robustiora erant, bodie luxu corrupta,  
delicatiores evaserunt.] Therefore  
Ludovicus Mercator, Physitian to  
Philip the second, and third, Kings of  
Spaine, (I say) his opinion is discreet,  
and worth consideration. [Humana  
vero fragilitas (inquit) eo jam devenit,  
ut pauci adhuc existens qui aquam innoxidā  
bibere possunt, ob eam quæ a principis, aut  
improbo bibendi modo contrahunt languo-  
rem] that is, the frailty of mans nature  
is such, or come to that passe, that few  
there be living that may drink water  
without hurt, by reason of the weak-  
nesse, and languishing condition they

got

got from their first principles, or an ill course of drinking, for he that drinks water must have ἀκράσιας ἰσχυράν διὰ μὲν, such strength as men had in the infancy of the world. Otherwise cold water [λεηδῆα φύξιν ἀπεργάζεται τοῖς ἀδύνοσι σώμασι. 7. Meth.] that it works a secret cold to weak bodies. And we cannot determine in our country (because we are not accustomed) whether our inward parts [τὰ ἐνὸς ἀρχα ἀνέχουσιν τῆς ὁμιλίας αὐτῆς] 9. Meth. 5. [may bear the familiarity of water, for [ἐνδείξις τῶν μορίων] the indication of parts (that I may adde this to the former Indication) requires most accustomed things, as Galen 4. Meth. 7. his words are these, [κρίνεται πάντα τὰ ἐν τῷ σώματι ἐνδείξις ἀνεκτικῆς μὲν τῆς συνήθειας τῆς ὥσπερ τῆς φύσεως καὶ σιτητῆρος φάρμακων] but of custome we shall speak afterwards. Hence I conclude that our bodies especially in England, where luxurie, and distempers are not esse, but rather more then in Galens time, are much effeminated, and weakned, and consequently cannot beare water. And if our bodies could endure,

endure, and were able enough to drink it, yet our Countrey would not admit it, as is proved in the next Chapter.

# CHAP. V.

*Water is not good in cold Countries.*

BY the way I must give my Reader notice, that I handle of water as dieteticall, or as it belongs to diet, and afterward shall speak of it pharmaceutically, that is belonging to physick; therefore to goe forward. There is another Indication taken from the Countrey wherein we live. Hippocrates in his Aphorisms. [*ἐν καίμῳ ἢ δει, ἢ χέλει*] we must consider, and regard our Countrey: for severall Countries require severall diets. A hot region claimes a coole diet, Therefore tis better to drink water in *Africa* and *Lybia*, then in Northern Countries. Wherefore *Avisenna*, the Prince of the *Arabian* Physitians affirme [*regio frigida tolerat vinum, calida non tolerat,*] that a cold region

C

may

may tolerate Wine, a hot region will not allow of it. But tis *Galens* letter that kills, 8. *Meth.* 9. *παρὰ δὲ τῶν συ-  
κράτων ὡρῶν μὲν καὶ κατὰ δόξαν καὶ χάριν,  
ἰσχυρὸς τῶν καινῶν* ] an intemperate  
time of the year, the inclemency of  
the ayre, and Countrey doe demon-  
strate the Contrary diet: *Valesius*, and  
*Paparella* confirme this saying, that  
the diet of septentrionall, and cold  
Countries must be like the diet of win-  
ter. There may be two solid reasons  
given: The first is because cold and  
phlegmaticque humors are most fre-  
quently generated in cold and sep-  
tentrionall Countries: but water in-  
creaseth such phlegmaticque humors, as  
[*Galien lib. de humoribus. [somnia, (in-  
qnit) & insomnolia inducunt pituitam*]  
sleep, and drinking of water, beget  
phlegme. Therefore we must not  
drink cold water in cold Countries,  
for as I said before, the reason, or in-  
dication demonstrate quite contra-  
ry, which rely upon this great, and  
the maynest foundation of our facul-  
ty, [*ἐν τῇ ἰσχυρίᾳ τῶν καινῶν ὑπερβολὴ κα-  
ταναλίσκει*] which is the most generall  
scope

Contraries  
are cured  
by contra-  
ries.



## Of drinking Water.

19

scope of all distempered constitutions. The second reason is, because waters are not well concocted in cold Countries; for waters rising towards the North, and averſe to the Sunne, are of ill conſequence. So *Cardan*, [*Aque Pluvia, fontana, & fluminum ſola optima in regionibus calidis, ſiccis, & Orientalibus, peſſime in contrariis locis,*] that is, waters are beſt in hot, dry, and orientall Countries: but worſt in contrary Countries, and harder to be concocted. Let us therefore conclude with the ever admirable *Gal.* xi. *Method. ubi* [*ἡ ἀέρις ὡς πυρὸς*] *non eſt aqua danda* [where the ayr is cold, there water is not to be given. And there is the ſame reaſon of the conſtitution or ſtat: of the heavens, the time of the year, and region, for all theſe are comprehended under the notion of ayr: which *Galen.* and *Ariſtole* call, [*ἡ ἀέρις*] in a hundred places. And if any object, that water in Summer time (although I have ſeen Gentlemen drink cold water in Winter: let them look to it) is better, and may be drank in

C 2

our

our cold Countrey. I answer with *Plutarch* in his naturall questions. Water in Summer is more malicious, the heat drawing, or discussing the sweetest, and lightest part of it, for so sound these words. [ *Ἰσχυρὸς γὰρ ποτὴρότερος γίνεται τὸ καρότερον καὶ τὸ λευκώτατον, τὸ δὲ θερμὸν διαφθορεῖται.* ] Secondly, If any more curious critick shall object, that in cold Countries, or Regions, men are hotter and stronger inwardly; therefore they may concoct water better in cold Countries, and in Winter. For the heat is concentrated by an antiperistasis. But if this be true, then the colder the Country, the hotter, and stronger the men for concoction: therefore in the coldest Countreyes we may drink water, and in the hottest we may drink wine. Secondly, if men be hotter and concoct better in cold Countries, and Winter, how then comes it to passe, that we are subject to Rheumes, and fluxes; and generally to all phlegmaticke diseases in such Countreyes, and in Winter time? Therefore to give a full answer to this doubt, we must

## Of drinking Water.

21

must understand, that in these casez,  
the naturall heat is increased in quan-  
tity, but diminishe'd in quality, and  
this is the reason that phlegme is be-  
gotten in such Countries, and in win-  
ter. For the remission of heat is a  
kind of cooling, which great hunger,  
and little thirst doe demonstrate.  
Wherefore *Hippocrates* in his book  
of diet, text 2. saith, [ τὸ δὲ χειμῶν  
ἐθίζειν ὡς πλεῖστα, πίνειν δὲ ὡς ἐλάττωστα  
εἶναι δὲ καὶ τὸ πόμα, εἶναι ὡς ἀκρητέστατον. ]  
we eat much in Winter, and drink  
little, but our drink must be [ *meracis-  
simum* ] strong wine. And *Galen* gives  
the reason, because winter is cold, and  
moyst, θερμαίνει μὲν γὰρ ἄξιόν τὸ πῶμα  
καὶ ξηραίνει, διὰ τὴν αἰματρίαν πλεονάζουσαν  
τῶν κρύαισιν. ] therefore we must heat,  
and dry the body by reason of the  
excesse of coldnesse, and moystnesse  
of the temper of the time, the very  
heart is colder, the pulse is lesse, slow-  
er, and seldomer; the braine abounds  
catarrhes, the liver generates phleg-  
maticke bloud, by which discourtie  
we see that water is not convenient  
in winter. The same reason is of cold

C 3

Coun-

Countries, in which water is hurtful. Wine not mixt with water, but pure wine, and strong beere, are more beneficiall to our natures. Therefore by providence nature hath afforded us beere of necessity, as *Cardane* saith very well, [*At verò necessariū qui Boream inhabitant zythum ex hordeo, & siligine, & tritico faciunt. l. b. de subtilitate.*]

## CHAP. VI.

*England is a cold Countrey, &c.*

**T**Hat *England* is situated in the North part of the world: I think no man will deny, for not only *Bodin*, and *Cardan*, and other Neotericks affirme it, but the old Geographers. *France* is cold, as the proverb witnesseth, [*Gallicā heyme frigidius*] in *Euphormio*, colder then the *French* cold. But *England* is more septentrionall, or Northern then *France*. As *Stephannus de urbibus* [*Πρωταντικὸν τὸ ὑπεριον μὲν μόνον, ἀπὸ τῆς καλπικῆς.*] *Brittaine* is an Iland imitating the continent after, or beyond *France*, so this preposition [*ἀπὸ*] must

## Of drinking Water.

15

must be expounded, which I could shew by diverse authorities, but this is to trifle away the time. For Strabo in his Geographic speaks plaine. [*Εἰς δὲ ὅσους Βρετάνους, καὶ ἑπὶ τὸν Ἰνδόν*] I think the Britains to be more septentrional then the French. Plutarch out of Asclepiades reports the Egyptians grow old at thitty yeares, because they are burnt with the Sunne. But the Britains live 120, [*διὰ τὸ κατὰ τὸν Ἰνδόν καὶ τὸν Ἰνδόν*] for the coldnesse of the place which conserves the natural heat. The Ethiopian bodies are more spongius, and rare, but English men which are [*κατὰ τὸν Ἰνδόν*] under the North, (for so Galen, who hath the same story, expounds it, [*κατὰ τὸν Ἰνδόν*]) have bodies more compact, and thick, and therefore live longer.

Scaliger in his exercitations calls English men gluttons, or great eaters [*Anglos voraces*] which Epithete proves England to be cold, for cold Countries eat more then other Nations. We may read in the Aphorisms: 1. 15, and 17. that in winter we eat

C 4

most,

most. This much eating, or gluttony cometh from the coldnesse of the Country. Wherefore *Argentarius* doth not relish in my palate, when he asserts voracity to proceed from a hot distemper of the liver: for cold both externall, and internall provoke the appetite.

*Qui per ni-  
ves incedunt  
multa com-  
medunt.*

*Plur. 6.*

*Sympos. 8.*

*Plutarch* informes us that the ayre at *Delphis*, a City in *Boetia* is sharp, and biting, which argue the concoction of meat, his words are *αἶσα πρὶς ἐν Δελφοῖς δαλινὰ καὶ μαρτυρεῖ τὰ περὶ τῆς ψυχροπορίας*.] So doth water inwardly cause hunger, therefore great *Hippocrates*, *Sexto Epidem.* as the oracle of *Apollo*, [*ὕδαρ βορρῆν*.] water is ravenous, and very hungry because it maketh men [*κορπίες*] voratores, (for I think the latine hath his originall from the greek) greedy-gar, because tis cold, for cold water, and cold meat contract the tunicles of the stomach, and in them the bloud which increase the appetite, as *Galen* doth signifie 1<sup>o</sup>. *de Symp. caus.* in these words, [*εἰς μὲν τὸ πρὶν εἶναι σμικροτέρῳ ἢ ἔστιν ἐν τῷ πρὶν καὶ ἐν τῷ πρὶν*.] In the same place

place he shewes that heat asswages,  
and blunts hunger. Therefore *Argen-*  
*terius* his ratiocination is not well  
biassed in this matter. *Valesius* also  
saith, that water is [*κόπιδον*] hungry  
hungry, because it doth not nourish,  
and coole the stomach: But I will not  
[*ἀλλ' ἐν ἀρχῇ τοῦ βιβλίου τῶν ἡμετέριων ἱερέων*]  
cut to the quick other mens errors.

At the present tis enough that exter-  
nall cold causeth much eating, there-  
fore English men have a good sto-  
mack, therefore the Country is cold.  
*Cardan* in his book of subtilities, saith,  
England hath no Serpents [*ob frigus*  
*immensum*] by reason of the extreme  
cold. And saith further, that sheep  
in England doe not drink water. [*rore*  
*cali sitim sedant ab omni alio potu arcen-*  
*tur quia ibi aqua sunt exitiales*] flocks  
of sheep quench their thirst with the  
dew of Heaven, because water in  
England is very evill and dangerous.  
In other Countries, Shepheards drive  
their Sheep to the water, for tis their  
only drink, as *Aristotle*, *Varro*, *Plutarch*,  
&c. and *Virgil* to boot.

*Ad pascuas, aut alia greges ad stagna*  
*jubeto.* [*Nostra*

If English  
eat much,  
they must  
drink beer  
or wine to  
help con-  
tion.

But sheep  
drink wa-  
ter in a hot  
and dry  
Summer.

[Nostra regio (saith Cardan) aquas bonas ob frigiditatem non admittit, neque in Thaseo, neque in Abderi, nec Larissa, qua omnes sunt urbes partim in Thessalia, partim in Thracia, aut Arcadia, bona erant aqua quoniam loca montosa hac.]

Our Countrey affords us no good water, because of the coldnesse: anda all ther Countries that are mountainous have no good water, because they are cold: so is England cold, both by reason that tis septentrional, & northern, and by reason of mountaines, as Ludovicus Mercatus, saying, [omnes regiones ad septentrionem vergentes, & montosa, sunt frigida,] as England; therefore called *Albian* [ab albis & albis rupibus quas mare pluit.] from high and white Rocks, which the sea washeth. Now if some upstart Critick object Scaliger in his exercitations that [Anglia cælum is temperatum,] that England's ayre is temperate, [ὑπαὐρὸς αἰὲρ τῆς ἀλπέος ponitur,] I answer, that this opion of Scaliger does not favour the Novelists of this age, for if England be temperate, then it requires a temperate diet: as Galen lib. de. Meth.

and



## Of drinking Water.

27

and libro de dieta, text 2. [εἰ γὰρ ἐν συμ-  
μετροῖς κατὰ τὸ ἑαρινὸν, συμμετροῖς αὖ ἐν  
καυτῇ καὶ πλεονάζουσιν τοῖς αἵματι.] that if the  
Countrey be temperate as the spring,  
Hippocrates commends a temperate  
diet, and giveth a sufficient reason  
following, [οὐδ' ἔστι μὲν γὰρ προσήμιον τὸ  
συμμετροῦς διακείμενα, μεταβάλλει δὲ τὸ αἰμώ-  
δες.] that it behoveth to keep a tem-  
perate temper, and to change a dis-  
temperate temper, but water is not  
temperate in our Countrey, but tis  
cold of its own nature, and colder in  
cold Countries.

Secondly, I answer that *England* is  
temperate in respect of *Grontland*, an  
Island which comes neerer the pole,  
and such as inhabite [*extremas Oceani  
glacialis terras*,] the furthest parts neer  
the frozen sea. But tis cold in respect  
of South Countries.

Now out of this chapter I deduce  
these following conclusions.

First, if *England* be cold, tis not good  
drinking of water in it, because cold  
distempered Countries require hot  
drink.

Secondly, The water in *England*  
is

is not wel concocted, and will be hardly concocted of us, for tis [*σικκρόν*]

Thirdly, If water be *Copp'd* hungry which make men [*Ἀσπύς, καὶ Σουφύς, πολυφάγος,*] which are all one, that is devourers, and eatalls, especially in winter, we may become hungerstarved on the contrary good ale, or strong beer is meat drink and cloth, as the old saying, and soon satisfie hunger, so doth wine, which is more proper in cold Countries then water, and an excellent remedy against hunger, which water increaseth, for so the sonne of *Æsculapius*, great *Hippocrates*, [*ἡμεῖς δὲ λέγομεν ἄνθρωπον 2. Aph. 21.*] tis wine that cures hunger, although it were from a doglike appetite.

Fifthly, if Shepheards will not let their sheep drink in our Countrey, because the water is pernicious. I conclude that Shepheards in *England* are more carefull of their sheep, then the Novelists of their patients in this behalf, for surely they intend to make them [*Arcadicum pecus*] beasts of *Arcadia*, whose dulnesse *Æsculapius*, and *Apollo* shall never cure.

CHAP.

CHAP. VII.

We may use stupefying things to eat, as well as drink water.

I See no reason but that we may as well give *Narcoticks*, that is, stupefying things, as *poppy*, and *opium* as well as water in our Countrey, many Countreies drink water without harme. See the *Mauritanians*, and *Persians* are so accustomed to eat *opium*, that when they abstaine, they are in fear of their lives. As *Garcinus ab Horto* and *Christophorus a Costa* testifie. The *Turks* eat *opium* dayly. *Petrus Bellonius* saw a *Janisary* eat a dram without hurt. *Rondeletius* a prime Physician saw a Spaniard eat halfe an ounce without any prejudice of his health. Beside, *opium* in strong and hot bodies cannot hurt unlesse it be immoderately taken, and out of season. The same I say of water: It cannot hurt strong, and hot bodies, in hot Countreies where they be accustomed. *Opium* in children, and women, in cold Countreies where they

παρὰ ἵσ  
benumbing,  
παρὰ ἵσ  
is to be-  
num.

they be not accustomed is dangerous, soe is water. And if we may not exhibite *opium* because tis stupefying, or narcotick, by the same reason, we must not give water, because tis narcotick; or stupefying, as appears 5. *Aphorism.* 25. cold water cures the the Gout, and takes away the paine, because [παρὰ ἵσ] moderate stupidnesse or stupefying dissolves paine. Galen upon this Aphorisme noteth, that cold water benums and stupefies the parts. So *Christophorus a Vega*, [soe *Ponsica*] *Aqua frigida stuporem inducit* cold water brings stupidnesse, and generally all cold medicines benum, and stupefie the senses. Galen 3. *de tempera-* ment. c. 4. [παρὰ ἵσ] cold things coole, and stupefie. And water is cold, as well as poppy, Galen 3. *de temp.* 3. speaking of those things which are cold, as juice of poppy: [παρὰ ἵσ] the nature of poppy is cold, as also is water.

But our Novelists object that opium is an narcotick, and narcoticks

be

be hot: If this proposition be true, then it may be given in cold Countries better then water. And if there be any accurate Criticks that can make it out, that *opium*, and narcotics be hot, then I promise upon my fidelity to eat as much *opium*, as any *Janisary*, or *Spaniard*: and if they cannot prove it, their punishment shall be to eat 10, or 5, graines. But for the present; *Galen's* authority is greater then any *Pignie*, or *Colas-critick* can contradict, (although some of these Novelists report that *Galen* was not a competent judge, which is as indiscrete as the former proposition;) *Galen* saith that the juice of poppy, (that is *opium*) is cold in the fourth degree, for *Galen* esteems *opium* among poysons: and nominates *castorium* which is hot, to be its correcter. Neither is the bitterness any any certaine [ *sympliciter* ] or note of heat, as the novelists imagine, for then Endive, Succory, and Roses are hot for all these are bitter.

But suppose for granted, *opium* or juice of poppy to be hot, then I would  
faine

aine learn how it came to be a narcotick. Here I expect [*Ἰδοὺ αὐτὸ μα. χυρὸς*] some strange arguments, that is more then humane, for no hot medicine can stupefie, as a hot medicine.

Give me leave good Reader to make a digression. I had an occasion given me to be with a Gentleman, that was taken with a melancholy madnesse, and because he could not sleep for many nights together, but raved; I would have administered syrup of poppies, or a decoction of a poppy head: but presently I was runne down by a Doctor of divinity, that had a smattering in Physick, who by noe meanes would admit of my judgement, but affirmed confidently (see how new lights can prevaile in this age) those things which I advised were narcoticall, or stupefying, and would fix the humor, or vapour in the braine, causing the disease to be incurable. Good God! to see the ratiocination of this new light! for if narcoticks, or stupefying medicines be hot (as he, and others have strongly

ly defended against me) how can they fix the vapour, or humor? The Philosopher can easily confute this unheard paradox. *Aristotle 3. de generatione. 3.* [*τὸ θερμὸν μακρὰν ποιεῖ*] heat makes thinner, and subtiler. And *Galen* is very frequent in this discourse, 20. *de Simp. Med. 20.* [*διαρρίν, ὡς ἁπλῶς, ὡς λεπυρῶν, ὡς ἀπὸ διαιρέων διαρρίν, τὰ μόρια.*] so in his book *de tremore, & palpit. cap. 5.* [*τὰ μὲν θερμὰ διαιρῶντα, λεπυρῶν, τὰ δὲ κρύα, ὡς τὰ σκληρὰ.*] That is, in a word, heate makes thinne, dilates, and rarifies, not only thick and grosse spirits, but bodies, but on the contrary, tis cold that fix, congeale's and makes Ice, as every mechanick that is rationally, knows although he hath but a twilight of reason.

Secondly, If *opium* be hot, it cannot cause sleep, for all sleep cometh of a cold cause, 20. *de locis affect. 3.* [*τὸ δὲ πυρρὸν ὕπνῳ, ὡς κρύοντος ἐξαρτῶν.*] Cold causeth sleep not only naturall, but preternaturall.

Thirdly, A hot nare sick is as great non-sence as can be imagined: tis a black Swan, a cold fire, or hot Ice.

D

Fourth-

Fourthly, If all narcoticks be hot, then water is hot, for water stupefies, as I proved before out of *Hippocrates*, and *Galen*. Now if our Neoterick be so wise, and cautelous to forbid us the use of stupefying medicines. Why will they have us drink water, unlesse it be to stupefie our understandings, and make us like beasts? But to return to our Divine-Doctor in Physick, was he not well read in *Galen's* Method? or did he ever read one jot of his Theory? I imagine he never sounded that depth, yet he dare Catechise us, and give us Laws, and Maximes, nay, he dare undertake to fathome the vast limits of two great faculties in the narrow compass of his own understanding. Let not Divines intermedle with Physick, lest they prove bad divines, and worse Physicians [*quod medicorum est promittant medici.*] Let Physicians handle physick. And that we may give stupifying, and sleepy medicines which be narcotically, all practitioners approve of, in phrenies, madness, and generally in all diseases, where



where the patient cannot sleep: be-  
sides, *Galen* is worth a thousand tes-  
timonies. 13. *Meth*; 21. (speaking of  
those that cannot sleep, [*καρῶσαι γὰρ*  
*χρὸν, ὅτι νάρκωσαι τὸ ἡγμονικόν*]) we must make  
the principal part stupefied, and slee-  
py. In another place he saith that  
*opium* cures phreneticall madnesse,  
[*τῶν φρεναιτικῶν παρακωπῆς ἐκ ὀλῆανης ἀρω-  
γισκῶς*], and of those that cannot  
sleep. [*ὅτι πρὸν ἐργασίμῳ δαυμάσιος*], that  
*opium* causeth sleepe marvelously:  
and further, if it be well corrected,  
'tis a soveraigne, and healthfull reme-  
dy. Now see what a learned age we  
have, that contradict to great a light,  
to whom the world for above a thou-  
sand years together have subscribed,  
but now without reading of *Galen*  
tis enough to sleep on Parnassus top  
one night, and early in the morning  
rise new dubbd, Physitians (by *Oeron*  
King of *Faries*) like upstart mush-  
rooms, guided, and directed by the  
light of a glow-worm.

D 2

CHAP.

## CHAP. VIII.

*Whether we may not eat Acorns as well as drink water.*

**I** Marvaile that some new light of this doting age, doe not bring upon the stage the eating of Acorns, as well as drinking of water: for in the infancy of the world, men and beasts had their meat and drinke in common. They both eat acorns, and both drank water. *Cardan de san. tyend:* water (saith he) is the natural drink of all living Creatures. *Lucretius.* [*Ac sedare sitim fluvias, fontesque vocabant:*] for without doubt all the world drank water in the beginning of the world; and that they eat acorns, tis no lesse manifest: *Plutarch* [*Ἑλλάνων ἀνθρώποι καὶ φέροντες ἐχέλευσαν ὅφ' ἠδεδρῆς μετ' ἐφυῶ καὶ φηγόν*] tasting and eating of acornes, they danced for Joy about the oake and beech: *Galen de aliment. facult.* 2, 34. [*καὶ τὸ μὲν περὶ αἰσίου*

# Of drinking Water.

37

ὅς φασιν ἀπὸ τῶν μόνον διῶν οἱ ἀνθρώποι.

Ἀγκαῖες δὲ μαχρὶ πολλῷ χρόνῳ] and in old time men lived of acorns alone: and the Arcadians a long time after. Hence the Ancient Oracles in Herodotus.

[πολλοὶ ἐν ἀγκαδίᾳ βαλανόμαζον ἀνδρες ἴσαν.]

*Men in Arcadia eat Acornes, for that's their meat.*

But if men did eat acornes in the infancy of the world, why may they not eat them again in the old dotting age of it, as well as drink water again?

[senes bis pueri:] old men are twife children. And if this decrepitate age will eat acornes, and drink water, they may be as fat as bruite swine, we know hoggs are fatted with acornes, and water; all Countrey blades know this: but I will tell you as much out of Homer.

[ὁ δὲ βοῦς ἀλάστον μενιῖται καὶ μέλαν ὄστρον πίσει. καὶ δὲ βοῶντες τὴν τιβαλῆαν ἀχοίφει.]

*Hoggs eat sweet acornes, drink water, that*

*Abundantly nourisheth them florid fat.*

D 3

And

And if they nourish hoggs (without question) they wil nourish men; for men have a similitudinary or proportionable temper to hoggs, as *Galen* have left to posterity. Therefore they will nourish men as well as hoggs. But are not acornes hard of concoction, and hard to passe thorough the stomach? Let not that trouble your conscience, for as acornes are [*βραδύμεγες, καὶ δ' αὖτως ἡσυχὰς, καὶ πικρῆς*] so water have the same attributes in *Galen*, as shal appear afterward. But they that forsake, Wheat, rie Barly, &c. for acornes; and leave Wine, Ale, Beer for water, I think they stand in their own natural light, and if they had [*vulcanum in cornu*] a candle in their sconce, they might peradventure see if they could find the way to *Gotham*. But most men are the older the wiser, and will not change their old custome in diet, but make use of the old proverbiall saying.

*Εἰς οὐρανὸν ἄγειν τὸ καλὸν, καὶ εἰς γῆν τὸ πονηρὸν.*  
 When that the best we find,  
 We leave the worst behind.

Other-

Otherwise they must be branded with weaknesse of some chimericall notions in their [?] or principall part, that will change a faire and delicate English Lady for a simple and course wench of Tokos, or Mambrino's golden helmet for a Barbers bason.

CHAP. IX.

There is no necessity of drinking of water in our Countrey, for hot men.

There is no solid argument to evince, that we should drink water, although in heat of yeares.

First, there is no necessity, for God be thanked, we have plenty of rich Wine, gallant Beer, and nappy Ale, perry, cider, &c, &c if these be too hot, we may drink small-beer, such as is water scar'd out of its wits, small-ale, small-wine [?], & necessaries [?], vel [?], vel [?]; nec [?], vel [?], vel [?]; nec [?], vel [?].

neither is it convenient or

profitable or according to our natures, but ~~πρὸς φύσιν~~ contrary to nature, because against custome. Therefore it is a fancy, which no excellent Physitian ever dreamt of in our Kingdome. And although *Galen* 8. *Meth.* 3. saith that hot natures [*ὕπερθε*] that be haile are much helped thereby, for young men are hot, therefore require water necessarily to quench their heat: nothing quenches a hot and dry distemper more then water, and therefore in all such distempers, as also in agues, water is a perpetuall remedy. 11. *Meth.* 9. *Hippocrates* confirms this sentence 6. *Epidem.* 1. [*ἐν δὲ πρὸς φύσιν ψύξις, ποτὶ ὕδωρ ἐλπίσιν*] hot tempers, or natures require cooling, drinking of water, and quietnesse. These and such authorities are somewhat urging to abecedary crickes, and in haile bodies nothing seems to speake more, and nothing speaks lesse to the purpose concerning the drinking of water. For *Galen* or *Hippocrates* speak not of our English water or *England*, but is to be understood

stood of hot countries, where the custome of water is familiar, and the water good, and they cannot be understood other wise.

And this is an answer to both Galen and Hippocrates: but Galen gives Hippocrates words another answer: for reciting Hippocrates words. 8.

*Metb. 3.* [ἐν ὕδατι καὶ οἶνῳ] peradventure Hippocrates gave more water than wine: and in the very comment where Hippocrates hath the words. 6. *Epidem.*

[ἐν οἷνῳ καὶ ὕδατι] he commands to drinke water, or water with wine. So Hippocrates gave in agues, and acute, and fierce sicknesses, water with wine, or dilute wine [ὕδατος, or vinum dilutis] for wine doth not exclude water.

The custome of those dayes so prevailing that they mixed water more, or lesse with wine, as Julius Papius notes very well. Thus all the authorities for water-drinkers that are deduced out of Hippocrates or Galen, or their ancient authors are to be

be understood of water mingled with wine, in hot countries, and where the custom is. And if *Galen* had known our beer, he would have prescribed our small beer. So *Simon Simonius* Physitian to the Prince Elector of Saxony, gives beer in feavers. [*Nostris hominibus qui assueti cerevisia sunt, concedi largius illa poterit*] Our men that are accustomed to beer, may drink liberally of it. So *Andernacus* and others. And they that will not drink beer may take water and wine mingled, which is called *dilutum*, and it is far beter then water. *Johannes Colle* admires the present age in which Physitians dare not give wine, and yet they are so bold to give water, which both Authors condemne.

But here our Novice Criticks may object, that we may drinke water in the heat of Summer.

I answer that men that are drowning in water lay hold of every twig. In summer *Hippocrates* gave the smallest wine, not water. And so *Galen* expounds *Hippocrates* in the booke of Diet.



## Of drinking Water.

43

Diet. [τὸ γὰρ πλεον, καὶ υδάρετατον ἐπὶ τῷ θερῷ κελεύει πίνειν] Hippocrates for the most part bids us drink the smallest wine in summer.

### CHAP. X

*Whether we may drink water after dinner.*

**T**Hat we may drink water after dinner seems to have great probability. And it is growne much in use now a dayes. This opinion appears to be taken from *Cornelius Celsus* lib. 1, c. 2. [*Ubi expletus est aliquis, facilius concoquit, si quicquid assumpserit, potione aquæ frigida includit, tum paulisper invigilat, deinde bene dormit*] that is, when any man is full, he concocts his meat better if he shut up his body with cold water, then to watch a little, and after to sleep well. This authority of *Cornelius Celsus* is pretended that we may drink water after dinner. But this authority if rightly considered, or understood, is nothing at

at all to our novelists purpose. For the meaning is that he that drinks wine at dinner may shut the orifice of his stomach with a cup of cold water; And this we may do with small beer as well and better. And had *Celsus* known our small-beer without question he would have advised us to it. But for them that drink wine as many of the *Romans* did, it was very convenient to drink a cup or two of water after dinner. For thus the fierce quality of wine is repressed, and made gentle, and the custome of drinking of water may be introduced. This is that which *Plutarch* confirmeth in his booke called the Precepts of health. These be his words. [ *Εἰς τὴν μέσην ἀδυνάτεον ἵστανται, ὅταν ὀρεγομένης αὐτοῖς τοῦ οἴνου, καὶ τὰς ποτήριας, τὰς τὴν δυνάμιν αὐτῶν ποτίζουσαν μάλα καλὰ ἵστανται, καὶ οὐκ αὐτὰς οὐκ ἔτι τὰς ποτίζουσαι. ] So *Oribasius* that excellent Physician, ad *Eunapium* lib. 1. cap. 14. & ad *Julianum Imperatorem* [ qui vehementer calidi sunt frigidam post cibum bibant, non tamen assatim, nec sine vino ] Those that are hot, let them drink water af-*

ter

ter  
our  
drin  
led  
ma  
ma  
an  
An  
me  
En  
tri  
aft  
ano  
of  
ne  
sup  
ga

wa

N  
ou  
lec

## Of drinking Water.

45

ter meat, but not very much nor without wine. This is no more then to drink small wine, or dilute wine called [*ἐλαφρόπνεον*.] Hippocrates our great master teacheth us that after wine a man may drink water. [*μετὰ τοῦ πίνειν αὐτὸ ὕδωρ μεταποτίει ἐλίου*. 3. *Acut.*]

And so  
Galen in  
the com-  
ment.

And this is all that *Cornelius Celsus* meant. For he did not intend that English men or Septentrionall countries should drink water at dinner after beer, for that were madnesse, and would derogate from the worth of *Celsus*. Beside he speaks not of dinner in the place quoted, but rather of supper, as in the Text may easily be gathered.

### CHAP. XI.

*Old age, and Children may not drink water.*

**N**OW if young, and hot men may not of necessity drinke water in our countrey for severall reasons alledged. What shall we think of old men

men whom a perpetuall winter, that is, cold temper, Phlegme, Rheums, Coughs, Gout, Palsie, dogge at the heels? And therefore water cannot be a convenient diet, or medicine in this age.

An old man of above sixty years told me (I can name the person) that he was earnestly perswaded to drink water by a Doctor of Physicke, against his custome and his age, but would not be perswaded to drink it, he was fearfull that it might do him hurt. And good reason, for old age is cold, and moyst. Old men want naturall heat, and have plenty of excrementitious moysture. [*senes si humidis rebus pauperis efficiet hydropicos, si similibus duplo celerius senescunt*] saith Cardan. If you feed old men with moyst things, you will make them hydropicall, if you feed them with the like to their temper, they will be old twice as soone. And therefore Galen commends wine to old men to correct their coldnesse contracted by years, and to bring them to a moderate heat. lib. quod animi

## Of drinking Water.

47

*animi mores. cap. 10.* Secondly to change custome in old age is to labour in vain, and as it were to wash a blackamore, and as much as if an old man should begin to learne a new art, as *Galen* speaks word for word.

Thr idly old men, if they e not accounted among sicke men, though *Terence* say [*ipsa senectus morbus.*] yet to speak accurately [*diabes.*] They are valetudinary bodies, and therefore must not change their custome of old, which is drinking of Beer, or Wine, especially in a cold Countrey: lastly they have imbecill Spirits, a poor concoction, and have not strength to bear water, which is hard of concoction. For as *Galen* saith, old men have not [*αἰσθητικὴ ἰσχυρὴ δύναμις.*] *11. Meth. 9.* Therefore they must not drink water.

The same conclusion may hold in children, in a cold region, where there is no custome for it, by reason of their naturall infirmities from their parents, from their weaknesse, and effeminatenesse of their nerves as *Alexander*

*Alexander Massaria* proveth out of *Galen 9. Met. 5.* water hurts all nerves.  
[εὐαὶ τοῦ νῆρος τοῦ ψυχροῦ ἐστὶν ὀνείδ.]

And if the curious Criticke shall object *Galen*: that water is agreeable to all ages.

I answer, it is true in warme countries, firme constitutions, where they be accustomed, and where the water is [αὐτὸ τοῦ νῆρος] very light, which is not in *England*.

---

## CHAP. XII.

*Of custome that it hath a principall power in diet.*

I Have given some hints of custom, but now will handle it more fully. Some Physicians despise custome as a poor inconsiderable thing [*vide quoddam theorema*] 6. *Epidem. 2. 26.* thinking no indication, or manifestation to be taken from custome to change diet, or cure of sicknesse. So *Thessalus* that vaporeing bragadocio made  
poor,

poor, and slight account of custome. *Galen* 5. *Meth.* 10. *Thessalus* may contemne custome, but we must not, saith *Galen*. This was that *Thessalus* that bragged he could teach the art of Physick in six months, and would have wrote upon his monument [*ἰατρικὸς*] the conquerour of Physicians, but let that passe. *Hippocrates* 1. *Aphor.* 17. seems to speak but meanly of custome [*ἡ φύσις καὶ ἡ ἡλικία καὶ ἡ χώρα καὶ ἡ καιρὸς*] we must attribute something (that is some small thing) to the season of the yeare, country, age, and custome. But he that is conversant in *Hippocrates* and *Galen* cannot lay such an aspersion upon the great *Hippocrates*, of whom I may say without offence [*quod ejus verba, tot mysteria*] so many words, so many mysteries. *Scaliger* calls him [*naturam loquentem*] nature speaking. *Galen* saith, that no Philosopher ever found fault with *Hippocrates*. Therefore I thinke *Hippocrates* doth not derogate any thing from custome, and that [*τι*] or something which

which Hippocrates attributes to custome is [μὴν] some great thing. So Galen 3. acut. 33. μὴν αὖτις τῆς φύσεως τὸ ἴδιον, that is custome can doe wonders.

This truth Aristotle in his problemes confesserh [μὴν αὖτις τῆς φύσεως τὸ ἴδιον] custom is a great matter. For it is another nature, that is custome is so like nature that it seems the same with nature. For Aristotle speaking more accurately and more proper: 1. Rhetoric. 1. 1. and elsewhere [ἡ φύσις αὖτις τῆς φύσεως] custome is like to nature. So Plutarch [τὸ ἴδιον τῆς φύσεως] custome after a certain manner is nature. But whether custome be nature, or like nature, or how they differ. I will not at present determine, only I say that custome is the great Diæta in diet, in health, and diseases. Galen 9. Meth. 16. [ἡ φύσις αὖτις τῆς φύσεως] affirmeth custome to be no small, and poore indication for the finding out of remedies for the preservation of health, and in the same chapter [ἡ φύσις αὖτις τῆς φύσεως]



## Of drinking Water.

91

custom hath no small but the greatest, and most principall power. The poet asserts the same. [*nihil assuetudine majus.*]

If all this will not serve the turne but the impertinent Criticke will desire as much as can be said, then I will quote *Galen* in these words [*Medicinali Inducta* 2<sup>o</sup> 1<sup>o</sup> 2<sup>o</sup>.] 1<sup>o</sup> *Morb.* 3. that custom is the greatest indication, or clear reason in the world. Therefore good reader, give me leave to dwell a litle longer on this subject. For it is a maine, and greatest argument for my purpose.

### CHAP. V.

The argument of custome is powersfull: we have no custome of drinking water.

TO write all that I could of custome, would seeme very large, and prolix, therefore I will select

E 2

some

Some choise observations of custom. *Herodotus* relates the *Persians* to have thin souls, and as a man may say paper-souls: but the *Egyptians* so hard that a man can hardly break them with a stone. [αἱ μὲν γὰρ οὐκ αἰσχροῦσι τὸν ψυχῆν.] the thinnesse of the *Persians*, and the hardnesse of the *Egyptians* came of custome, because the *Persians* wore hats, or cappes, but the *Egyptians* went bare-headed. You may see by this the dominion of custome. Further what is more contrary to nature then poyson which is [ἡ ἀπορία, καὶ ὁ ἀναστροφὴ] corrupting and deadly, yet custome turneth or metamorphizes poyson in'to nourishment. *Scaliger* in his exercitations reports that a kings son in *Cambria* was educated with poyson, and that being a young man, he was so venomous that flies which sucked his skin fell off dead. *Avicenna* Prince of the *Arabian* Physitians tells us of a yong maid that was nourished with poyson. *Galen* relates a story of an old *Athenian* woman, that was nourished with hen-bane. She began

## Of drinking Water.

552

gan with a little quantity at first which nature overcame by degrees, at length she came to a great dose, and concocted that also. For custome, as Galen asserts had made it naturall. Hippocrates de aere, aqua, & locis; proves that custome changes into nature, for [*macrocephali*] or long-heads are made by custome of the mid-wife or nurses stroaking and from them naturall long-heads are begotten, although the first were made by custome. [*Notandum quod de hominibus accidit (ut Cardanus) idem de mundo, ut consuetudo omnia meliora efficiat, nam quae singulis annis contingunt meliora sunt quam quae raro. Nam Mundus consuetudine tenetur, ut ipsi mortales.*] it is to be noted, that which happens to men the same falls out of the world, that custome makes all things better.

Those things which happen every yeere are better then those which happen seldome. For the whole world holds custom as well men, and to prove further the power of custom,

E 3

Every

Every thing in the world as much as is possible produces his species. Man begets man, The Sun produceth his species in a cloud which makes the rainbow.

Thus the species, and formes of bodies are represented in a glasse. meats, and drinks continually accustomed beget a character, image, or similitude of it selfe, in the stomacke, liver, and other parts, which similitudes being imprinted in those parts, they receive them readier because [*consueti sunt similia, & amica*] that is [*αδωποινα*] as Hippocrates 3. Acur. 3. 33. They entertaine one another (like brethren) familiarly, and consequently, familiarity causeth sooner concoction. And to draw to a conclusion, thus our English beer or ale &c. is received readier, and concocted quicker then water, because it is accustomed in our countrey, water is not, and therefore is not so easily received, nor so familiarly concocted.

Nothing hinders so much the action of receiving and concocting  
as

as resistancy, which consists in a dissimilitude, or contrariety, but things not accustomed have a contrariety and dissimilitude.

Such is water in our country; beer is according to nature because accustomed *Hippocrates* [ἐξωμένης καὶ ἐν ὅτῳ ἐστὶ] water in our country is [μετὰ φύσιν] against nature, because not accustomed: upon which place of *Hippocrates Galen* hath these words [τὸ ὕδωρ καὶ σωματικὰς ἀναβολὰς τὴν δὲ ἀσώτων καὶ μετὰ φύσιν] that which is accustomed is good, that which is not accustomed is naught. Therefore beer is good, water is naught, wherefore it is [ *Herculeum argumentum* ] an argument as strong as *Hercules*. That no nation must drinke water against custome. *Galen* uses this strong argument and hath it from the ancient & admirable Poet *Homer*, who speaking of old men that they should after supper go to bed, &c saith.

[ἡ γὰρ δὴ καὶ ἐστὶ γυναικῶν] for this is the custome of old men. *S. Paul* (ut prophanis sacra misceam) uses the very same argument 1. *Cor.* 11. 17.

we have no such custome in the Church. And [ἀρχαῖον ἔθος] an old and inveterate custome is of grand authority in the church of God. For so the great council of Nice cried out [τὰ ἀρχαῖα ἔθνη κρατεῖται] let the old custome of the Church take place. Ancient customes are lawes: not on-ly in phylick, and Philosophy but in civill and Ecclesiasticall matters. If then custome be so great an argument in naturall, civill, and ecclesiasticall affairs, Why may we not use this argument negatively as *St. Paul*, and affirmatively as *Galen*? It is as great an argument in the negative against water as can be possible.

[ὅτι γὰρ δὴ καὶ ἐν Βυζαντίῳ.] we have no such custome in *England* to drink water, therefore we may not drink it. And it is no lesse argument in the affirmative for beer.

[ὅτι γὰρ δὴ καὶ ἐν Βυζαντίῳ.] It is the custome of *English* to drink beer. (*Cerevisiam*) therefore we must drink beer, and consequently no water.

CHAP.

## CHAP. XIII.

That wine is absolutely better than wa-  
ter.

**T**He divine and inaccessible light  
changes always for the best, and  
man that is a glimpse, (*divina parti-  
cula aurea* [*ἁγία πῦρ ἀπὸ τοῦ φωτός*]) of that light  
changes for the best as far as human  
wildome reacheth. God out of dark-  
nesse, and *Chaos* made light and or-  
der which is [*κόσμος*] the world.  
Our blessed Saviour that Orientall  
light, turned water into wine mira-  
culously, but our new lights the no-  
velists ignorantly turne wine, and  
beer into water, which is as foolish a  
change as that of *Diomedes*, and  
*Glancus*, which *Homer* describes thus  
*Ἐν δ' αὖτε γλαυκῷ Κρονίδας φέροντας ἐξέλα-  
το Ζεύς.*  
*ὧς περὶ πειθιδὶν Διομήδεα ἴδωχε δαμνέει.*  
which thus I turne very briefly.  
*χρυσέα χαλκίῳ.*

Jo. 7

Jove, Saturns sonne had Glaucus  
made an Asse.

And chan'gd his armour, that  
was gold, for brasse.

Now we see these new lights are  
in the same condition with Glaucus,  
they change wine, and beer to water,  
[*χρυσία καλυσίον*] there is as much  
difference between wine and water,  
as is between gold and brasse. Wine  
not onely as [*ὡς ἂν ἢ διατρεφῆται*] a  
matter of diet, or aliment, but as a  
medicament, is better then water.  
This conclusion is not of mine own  
invention, but is the ancient opinion  
of our Antique lights. *Johannes Collo*  
called *Cosmisor*, [wine saith he ac-  
cording to the authorities of the an-  
cient writers is better then water]  
But I prove it invincibly out of *Galen*,  
for it is his authority that strikes  
dead all novelists. He therefore in 6.  
*Epidem*, [*ὁ καθαίρων ἢ ἰσχυρὸν ἢ ἰσχυρὸν (non  
solam) ἀντιφασίαν (sed) ἀντιφασίαν, αἰματι-  
σιν, ἢ ὑπερπληθύνει τὴν καὶ διαπύει.*] wine  
(saith he) is better then water for  
concoction, distribution, to make  
good blood, to nourish; to make wa-  
ter



## Of drinking Water.

39

to breath better. But our novellists may well grant all this, but it is not better,

First to quench thirst.

Secondly it is not better to repress vapours.

To the first I answer with *Antonius Fumanellus*, that [*aqua cum vino* exhibit a citius sitim extinguit] water mixed with wine doth quench the thirst sooner. And *Galen* himselfe hath the same sentence expressely, *primo de simp. med. facult.* [*ναρ μισ' οινου ποτιν το υδωρ ελπιδοτερον υπαρχειν, η παρ αιδ' αινε ποτιν*] wine if it be mixt with water quenchem the thirst sooner then water alone: for wine addes wings to the penetration, and distribution of water in all parts.

To the second I answer that wine mixt with water or waterish wine cooles and represses vapours: *Hippocrates* where the brain is touched, gives water, or waterish wine [*υδωρ η ε το τοιωδη χυμω, η ε σαγια, η ε λευκοι παρρηαις διοτι τον εγκεφαλον καλ' αδομιον παρρηαι*] *Acut.* 4. gives water or waterish wine

**UMI**

## Of drinking Water.

61

knelfes: this wine is either dilute, or  
mixt called *[Sarz, Sarsaparilla]* or els it is *[Sarz, Sarsaparilla]*  
the one is naturall, the  
ther is artificiall, according to the  
me and constitution of the yeare,  
countrey, custome. But to conclude,  
wine be better then water abso-  
lutely: then tis far better in our coun-  
try, because it is septentrionall.

### CHAP. XV.

Our English beere is better then wa-  
ter.

**A**lthough we have neither sha-  
dow, nor liniment among the  
ancient writers of our English beere,  
yet we may have sufficient authority  
of the nature of it out of later wri-  
ters, therefore we must be content  
with these, but to the matter. If small  
wine, or such as I mentioned in the  
former chapter be better then  
water, then of necessary conse-  
quence, our small beer, or water  
skared

fleared out of its wits is better than  
water in our countrey, because it is fa-  
miliar to our natures and therefore  
better agrees with us. Beside beer  
[*vinum ex cerevisia*] that is, imitated  
wine and hath the same effects with  
wine.

Ludovicus Mercatus testifies  
that [*Cerevisia eadem obtinet vires  
quas vina habent*] beer hath the same  
strength and vertue that wine hath  
[*Cerevisia simplex or aquosa eodem ef-  
fectus parit, quos vinum aquosum*] small  
beer hath the same effects that small  
or waterish wine hath.

That it quencherh thirst we know  
by experience in the heat of summer  
and Andernacus witnesseth the same  
thing. [*quod si (inquit) calida aeris in-  
temperies, aut sitis nimium urget, potus  
ex frumento & aqua paratus est in usum  
qui vulgo cerevisia vocatur, clara, tenuis,  
is, non recens, nec vetusta nimium, ne  
hac aere stomachum offendit, illa dis-  
cultur per vias urinarias transire*]  
that is, If there be a hot season of the  
year as summer, or very great thirst  
that urge, the drink called beer is in

## Of drinking Water.

63

use, that which is cleer, thinne, not new nor too old, for this hurts the stomach with its vineger-quality, the other passes hardly thorough the urinnall vessels.

Secondly, beer represseth vapours. So *Petrus Monavius* an excellent Physitian in plaine termes saith, that our beere represseth vapours, For quoting this old Proverbiall verse.

*Potio finalis sit semper Cervisialis.*

Let your last draught be beer, the reason is saith he, least vapours should be carried from the stomach to the brain and disturb it. [*frigiditate enim cerevisie reprimuntur vapores*] that is, vapours are repressed by the coldnesse of beer.

You see that beer quencheth the thirst, & represseth vapours: nay better then water. For water performs its effects with danger. Water is hard of concoction in cold countries (*δυσκολοι*) beere is easie of concoction; water is hard to passe thorough (*βραδυδροει*) but beer makes a man make water (*ποσειν ὀδυει*) quickly and passe sooner, and nourish more; there

there is a familiar acquaintance of  
beer with us. We have no acquaint-  
tance with water. There is no dan-  
ger in beer. There is danger in wa-  
ter, as shall be proved hereafter.  
What madness is it then for English  
men to desert our customary drinke  
of beer, which is in all respects better  
then water, & to follow a new fancy  
or chimera brought into the world  
not by a rational but a phantastical  
light or an *Ignis fatuus*?

Let it be therefore a perpetual  
and confessed verity, that which  
Table-Players commonly utter, and  
as if it were *noia evosa* a common  
notion.

*When they throw Cinque and Ca-*

*They cry, Small beer is better then*

*water.*

CHAP.  
make water (very good) quickly and  
balle sooner, and newish more  
there

CHAP. XVI.

The vertues of our English beer.

There was an Egyptian beer properly called *Zythum*, as *Strabo* the Geographer. *Lib. 17.* reports [*τὸ δὲ ζύθος ἰδίως οὐδὲ λέγεται παρ' ἑσπερίων· κούρην δ' ἰσὶ τοῖσι θεοῖς ἰσχυρὸς ἢ οὐκ ἀσπασίαν δίοποι.*] but *Zythum* was properly among the Egyptians, although 'tis common to many, and with every one a several preparation. This *Zythum*, or beer was not the same with ours. Nor *Dioscorides* his *Curmi* which he saith the Britains used, was our beer, for our English beer was not known unto the ancients, neither the way of preparation, nor the qualities. Neither was Mault ever so much as named among them. [*Βύνη*] among the later Gracians is found, but whether prepared as our English Mault I much question, but concerning the vertues of our English beer.

The Britains terme it by an old word *Kwrrw* whereof is read amiss. in *Dioscorides Curmi*. *Camden.*

Our beer saith *Dodonaeus* in sweet

F of

of it self, delicious, and of good juice [*Est bera per se suavis, dulcis, as boni succi.*] Our beer saith Lobel is sweet, and healthful, & affords good nourishment. [*bera est suavis, & salubris potio, alimentum bonum prabet.*] Our beer is compounded of water, malt, and hops. Water is cold, and moyst, malt and hops correct the coldnels, and moysture, and rawness, being well boyled. Neither can there be any fault attributed to hops, if they be well proportioned [*Lupuli flores non nocent, qualitate, sed quantitate*] as Lobel, the flowers of hops hurt not in quality but in quantity, as wine. There is much difference in beer, some have no hopps which is called ale, and it is more flatulent then the other which have hops. Ale is obstructive, beer is aperient, and is wholsomer then ale. Although ale be very pleasant in drinking. Cardan. [*Est & hala que fit in Anglia & Scotia, admodum suavis* as Ruellius. or, *adeo ut meminerim bibisse in ingressu Scotia, qua dulci musto albo cōparari possit.*] The ale which is made in England

*Ale is of Oela a Danish word somewhat wrested and not from Alica fit in Anglia & Scotia, admodum suavis as Ruellius. or, adeo ut meminerim bibisse in ingressu Scotia, qua dulci musto albo cōparari possit.*



## Of drinking Water.

67

land and Scotland is very sweet, that I remember, when I went into Scotland, such sweet ale that it might be compared to white new wine.

There be three sorts of beer: Strong, middle, and small beer. Strong beer is hot, of this Cardan speaks [*Cerevisia si recte conficiendi modum perpendamus temperamenti calidi esse judicamus, inebriat quod non parvum est argumentum caliditatis dum vapores caput ferientes replent.*] beer if we consider the way of making it, we may judge it to be of a hot temper, for it makes drunk, which is no small argument of heat, whiles vapours striking the head fills. But small beer is cold, and moist, the quality, and substance of water being predominant, as Dodonæus. [*tenuissima cerevisia frigida, & humida superante in ea aqua qualitate, ac substantia.*] And this is the beer which is better then water in every respect, in our Countrey, for this beer hath no ill quality in it. But some Capricious fellow may object that [*Zythum facit Elephantiacos*], as Dioscorides seems to teach: That

F 2

is

is, beer maketh the skin, of a blackish rough, of the colour of an Elephant. *Scaliger* in his exercitations; An- swears that barley cannot do this mischief, nor hops. [*Lupulum dant medici ad sanguinis defacationem.*] Physicians give hops to purifie, and cleanse the blood. for it cannot be that beer should be so hurtful, and unhealthful, as the Ancients imagine, as *Valleriola*. [*Neque enim tam damnosa, insalubris hac hordeacea potio, quam prisca auctores faciunt.*] Among al other beers, our *English* beer, is as good as any if not outstrip al other beers. Why then should we (like so many *Don Quixotes*) change our national drink for water? Now let us come to experience.

## CHAP. XVII.

*Of experience that beer is healthful.*

**I** Have proved before that water is not convenient in our Countrey. And that beer is better which we may

may prove by experience. I remem-  
ber Hippocrates words [*ἡ πείρα ἀπαλ-  
στή*] experience of it self is slippery and  
ready to fall. Therefore we speak of  
experience joyned to reason. [*Experi-Vide Mer-  
mēto sine ratione facto, non video cur mihi cat. Tom.  
subscribendum*] I see no reason why we <sup>2. p. 17.</sup>  
should subscribe to experience with-  
out reason. There be two wayes of in-  
vestigation [*διωξις*] called the theory  
& [*πείρα*] which is practice or experi-  
ence. Theory is the right-leg, experi-  
ence the left: which [*μαρτυρεῖ δὲ ἡ φύσις ὅτι  
ἡ θεωρία*] This opiniō of water in our  
Countrey is but of yesterday, then <sup>Tutiss ju-  
dicari ab</sup>  
what experience can it have, but ale, experien-  
wine, beer are of longer standing, <sup>tia. 1, tu-  
end san.  
11.</sup>  
and confirmed by experience, for  
wine I will not treat how long it hath  
been in use in our Countrey. Beer,  
and ale (both are comprehended in  
this word *cerevisia*) might be in *Dio-  
corides* his time, but not well known  
to him. Later Authors have more  
experience of our ale, or beer. *Ma-  
nardus lib. Epist. 5. 2.* [*Experientia do-  
cet septentrionales homines qui nihil fere  
aliud bibunt quam cerevisiam, & pul-  
cherrimos,*

*cherrimos, & saluberrimos, & robustissimos.*] Experience teacheth us, that septentrional men that drink almost nothing else but beer or ale, to be the properest, strongest, and the healthfullest men. *Fuchius* [*Cerevisia iis populis qui Aquilonares regiones incolunt potus non est ineptus, quod verum esse septentrionalium locorum incolae abunde testantur, quos robustissimos & formosissimos esse constat.*] that beer is a convenient drink to those that dwell in the North regions, those inhabitants abundantly testifie which to be the strongest, and the fairest 'tis manifest. *Valleriola*, [*Nos tamen sensuum fide experimur nullos aut corpore robustiores, aut valetudine salubriores, meliusque habitos, quam qui cerevisia Zycho, aut Curmi vocato, pro vino utuntur.*] We have experience by sense that none are stronger in body, or more healthful, and better habituated then those that drink beer, or ale.

CHAP.

CHAP. XVIII.

*Of the ill qualities of Water.*

**T**Is a good argument which is deduced from the matter of diet [*ἀπο τῆς ὕλης τῆς διατηρίας.*] Therefore tis convenient that I treat of the nature, and qualities of water, as well as of beer. And I told you before of the virtues of beer, so now I will relate the vices of water, for it was not without great reason that the ancients mingled water with wine. *Homer* makes mention of it in this verse. ὁδυσσ. α. [*οἱ δ' ἄρ' εἰνον ἄμιστον ὕδατος*]

*The faire Penelope's suters sup  
Both Bacchus and Neptune in one  
great cup.*

And *Virgil* imitates *Homer* for a haire [*Poculaq; invēis Achelcīa miscuit undis*]  
The reason is to correct the ill conditions, and vices of water, and to mitigate and allwage the heat of wine, which *Galen. 3. Acut.* affirms

in these words [τῷ 38 τοῦτο καὶ τὰς τῶ υ-  
δατος κακίας, καὶ τὰς τῶ ὄντι ἐκπνευγίνας  
μόνῳ ᾧ πάντων οἶσιν ὑπάρχει] the vices  
of water are these, which *Galen* sets  
down *Meth.* 7. in these words. [ἐν  
τῇς ὑποχονδρείῳ μέλει πλεῖστα ὀδυνώσκει, καὶ  
κλυδωνίας ἐργάζεται, καὶ πνευματῶπι καὶ  
διαφθίλλεται, καὶ τῇς γαστρὸς ἐκλύει τὸν τόνον  
αὐτῆς καὶ τὰς πύλας διὰ τὸ τοῦ χύματος γίγνεται.]  
Water staves long in the belly espe-  
cially under the short ribs, and ma-  
keth a floating, and wavering in the  
stomack, 'tis converted to wind, 'tis  
corrupted. Lastly it dissolves the  
gallanrie and merle of the stomack.  
And *Galen* further ads that water  
hath all these ill qualities, or vices  
[ἐν τῇς ψυχρότητι] from the coldness  
of it. Therefore the colder water is,  
the worse, but water is colder in nor-  
thern regions. For waters which be-  
long to the North, and have the  
Sunne adverse to them are hardly  
concocted, and consequently have  
these fore-mentioned vices. *Galen*  
also 3. *Acut.* saith water is hard of  
concoction [δυσπαρα] and pass with  
difficulty [ἐσθ' ὀνεί] Although it be  
the

the best water : His words are these  
 [βραδυπορον ἢ εἰς τὴν ἑστῆν, καὶ δύσπεπτον καὶ  
 δύσποσιν, καὶ αἰσιν ἀλῶν πρὸς καὶ ἀ-  
 μαμπλον ἢ.] *Galen* here comments up-  
 on *Hippocrates* who finds fault, and  
 least any Curiosity should object, that  
*Hippocrates* speaks of naughty, and  
 water. He takes away that obje-  
 ction, saying that *Hippocrates* spake of  
 the best water, for *Hippocrates* uses to  
 speak of the best, and so we must un-  
 derstand him at this present. [ὅτι οἱ  
 αἰσιν, ἢ πρὸς καὶ ἰσὺν αἰσιν, πρὸς τὸ καλλίστον  
 ὕδωρ οἱ λέγουσιν ἀναφέρειν. ὃ καθαρώτατον  
 ἐστὶ καὶ πάσης ἀλλοτείας ἀμικτον ποιότητος.  
 τὸ ἢ ἐν αὐτῇ καὶ αἰσιν ἢ καὶ γαστέρι καὶ πρὸς  
 λαχρόν, κλυδώναι αὐτῇ τεκίπαι ἐξαζό-  
 μον.] *Hippocrates* refers all his sayings  
 to the best, the purest water in that  
 which is not mixt with any alien, and  
 strange quality. And this although  
 it be the best, staves a long time in  
 the belly and makes fluctuations.  
 Therefore all these vices in water are  
 to be understood of the best water,  
 and it hath all these faults from its  
 coldness. Water is cold of its own  
 nature, therefore of necessary conse-  
 quence

quence it must have the foresaid ill qualities, so Galen. 4. de rat. viii. [ *Aqua est* [τῇ φύσει Ψυχρὸν, μᾶλλον ἐν ἰσχυροδείοις] 'Tis naturally cold, and staying in the belly. Therefore the best water hath these ill qualities naturally, and more especially in cold Countries.

## CHAP. XIX.

*Two grosse errors in our new lights about the exhibition of Water.*

**I**N muggy, and foggy weather candles burn not so clear, for then we see about them [ *putres concrescere fungos* ] that is [ *πυρὰ περὶ τῶν σπυγδιδὰ σπογγιδὴν αἰσθημάτων* ] a spongyous con- crescence about the snuff. And our new lights burn dimme, when a damp, or obscure fume clouds their braine, but such lights must be snuffed, *debemus* [ *τὰς λύχνους σπυγνύειν* ] They want a payer of snuffers. I will be their servant, if I can to take away two gross errors that be spon- gious



## Of drinking Water.

75

gious. Our novelists are as bold as Lions to give water against clear reason, against Countrey custom and the nature of our bodies, &c. but beside all these they commit two gross errors in the exhibition of water.

For first they give well, or pump water commonly as I have seen my self. Yet this is a gross error, and condemned almost of all the Learned: *Galen* condemnes fountaine water that runs [*πρὸς ἀρκτον*] towards the North and have the Sunne ad-verse. For such waters are [*ἀντεπα-  
νατὶ καὶ βεβλῶμεθα τὰ τοιαῦτα.*] And for the same reason, *Lud. Mercatus* saith that well-water is grosser, cruder, colder, because the rayes, or Sun-beames never come near them. Therefore tis [*ἀντεπαμώδης*,] cannot be overcome. *Mastholus*. [*Putealis  
gravis est atque concoquitur nec statui  
potest quod sit putredinis expert.*] Well-water is heavy, and hardly to be concocted, neither can we determine whether it be corrupt, or no: *Heur-  
nius*. [*Dura ac cruda est putealis utpote  
sole frandata.*] Well-water is hard,  
and

and crude, as wanting the Sun-beames: so Cardan. *Jul. Alexandrinus* and others. And pump-water is so much the worse, because closer, and sooner corrupts, and putrifies. Such water will corrupt in us, as plants watered with unwholsome water degenerate. [*Pomaeque degenerant succos obrita priores.*]

The second errour is, that they exhibite well-water, and that raw without boyling. But *Hippocrates* and *Galen* (as *Joannes Colle*) [*aquam crudam damnarunt quia manet in hypochondriis.*] Condemn raw water, because it remaines in the Lower belly. [*Aqua quamvis optima hyemis tempore decoquenda*] *Fouberl.* [*aqua potabiles astate maliciores ergo decoquenda.*] *Plutarch*, the best water must be boyled in winter-time, and sweet waters in sommer-time are the worse or more malicious. *Scaliger de Plantis.* [*Ex aestivis extractam puteis cum jumentis potui damus, ne frigore suo noceat aut torminibus aut angina, vexatam prius baculo exhibemus.*] When we give water drawn out of sommer wells to

our

our cattle, (least it should hurt by its coldness, or fretting of the belly, or squinzy) we first move it with a stick, or staffe before we give it. For (saith he) al water gets a heat by agitation, and stirring of it [*haurit enim multum aeris*] for it sucks, or draws much aire into it: *Hippocrates 6. Epidem.* [ἵδωρ ἀπὸ τῆς ἐλπίδος] and advise us to boile water least it do hurt, and *Galen* calls it [*ἡ ἀποβύου αἰθέρα πρὸς τὴν αἰσθητικὴν δύναμιν*] a harmless preparation to those that will drink cold water, and especially if it be hard of concoction, *Galen* advise to boile it. *de san. tuend.* Besides ripe fruit is better then raw, so is water decocted better then raw. [*Aqua coctione arescit*] saith *Scaliger* water boiling growes arie therefore the better: [*Eisiam aquam coctam qui damnarent, medici nuper exorti sunt, sensibus obnoxii, cum apud Aristophanis, & Herodiani Subsellia, nullam inuenissent rationem, nullam in Lyceo qua sive-*]. There are risen of late Physicians that condemn boiled water, Slaves to their senses, when they could find no reason in *Aristophanes* and *Herodians*

dians Gramatical seates, they sought for none amongst the Per patectick Schooles; but to wind up the bottom of this conclusion. Cardans words are worth consideration. [*Omnium ergo doctissimorum consensu, præstantiss. atque nobiliss. aquarum remedium est decoctio, non solum canosarum sive turbidarum atque alieno sapore odoreve infectarum; verum etiam liquidarum, atque splendidissimarum, nam pleraque ipso blandiuntur aspectu quæ hausta magnas turbas in corpore concitant, ventriculum flatibus vehementer agitant, mordent ac velliscant, pariterque gravant & in ipsis hypochondriis diutissime hærent*] Therefore by the consent of all Learned men the most excellent, and the most noble remedy of waters is decoction, or boiling, not only of muddy, and obscure waters, and those that have a strang taste, or smell, but of most clear, and dilucide waters, which although they seem to flatter with their looks, yet they bring much trouble to the body, they stir up much wind in the stomach, they bite, and pinch, and lye heavy in the hypochondri-

poc  
sho  
F  
obj  
be  
wit  
rat  
and  
wa  
[a  
of  
[wa  
the

Wh

T  
be  
tis  
ter  
di  
th  
ar

22

pochondrials, or lower parts of the  
short ribs, and stick there a long time.

Here in this Chapter may start an  
objection of well-water, which may  
be purer and better for concoction  
with often drawing [ *scularum verbe-*  
*ratur* ] the bucket beating the water,  
and moving the aire. *Resp.* that this  
water is alwayes hard of concoction  
[ *ἀνταμωδus* ] the often going down  
of the bucket do not make the water  
[ *ῥαπιδus* ] or easy of digestion, but keep  
the aire from corrupting there.

CHAP. XX.

*Whether water be convenient in feavers,  
many things about custom.*

**T**Hus far I have handled of water  
as diatetrical, that is as drink  
belonging to diet. In the next place  
tis convenient to speak whether wa-  
ter as Pharmaceutical, or as a me-  
dicine be good in Agues. I confess  
that *Galen* did give water [ *in febris*  
*ardentibus* ] in burning feavers, and in  
hecticks;

hecticks; but [*multa acribena usurpan-  
da*] much curiousness is to be used,  
and as *Scaliger* saith well [*qui ad pani-  
ca respiciunt facile falluntur.*] They  
that respect a few circumstances are  
easily deceived, for many have exhib-  
ited cold water imitating *Galen*; but  
none touched the marke, as *Galen*  
himself speaks 10. *Metb. 5.* Tis true  
in feavers you may give water, if you  
distinguish [*ακριβως*] accurately, and  
curiously, whether any hurt may fol-  
low or no, and if little, or no hurt  
follow, you may administer pure cold  
water [*αχραιρες ψυχρος*] and you may  
be the more bold, if he that drinks  
water be [*ψυχροπιτης*] a drinker of wa-  
ter, that is accustomed to drink wa-  
ter; but we are not accustomed to  
drink water in our Countrey. *Ari-  
stotle* in his problems, saith, Fish can-  
not well live in the aire, nor men in  
water, so sick men that change an in-  
veterate custom, do it with difficulty  
[*χαλεπως ἀπαλλάττες*] and turning to cu-  
stom again have their health, as if  
they turned to a naturall state, and  
condition. They that live with dain-  
ties;

## Of drinking Water.

81

ties, and excesse must not leave their custom unless they intend to fall into consumptions, for when they leave an accustomed diet they are afflicted as if they took no diet at all [*ὡπερ ὅλως μὴ λαμβάνοντες.*] So *Dionysius* the Tyrant fell into a consumption for want of his accustomed drinking, and returning to his drinking again recovered his health. *Crato* a Learned man and Physician to three Emperours, and therefore called *Medicus Casareus*, *Cesars* Physician in his Book stiled *Periache* in 8. *Meth.* 3. *Galen* saith he handleth of drinking of water, that is to whom tis convenient, to whom not, and further shews manifestly that water is not to be drunk of those that are not accustomed: tis true, hot natures are much releived thereby, if they be accustomed to it. *Galen* 9. *Meth.* 5. In giving of water in continual fevers we must especially consider custom, saying that in such fevers we may give as much water as the patient please, and so much the more boldly, if he be used to drink water

G

plainly

plainly signifying saith *Nunnius* that water is not to be drunk of them that are not accustomed to such drink. Wherefore tis not to be wondred that one *Aristotle* a *Mitylenian*, an archperipatetick, as *Galen* relates, lost his life by the ill counsel of Physitians that prescribed him water against his will and custom. For saith this *Aristotle*, I never drank water before. This History we may confirme with many others of this nature. We know many not only have been in great danger, but lost their lives for the unskillfulness of the Physitian who against custom prescribed water, thus far *Nunnius*. I could second *Nunnius* with many Examples, for water.

[Πολλὰς δ' ἰσθίμους ψυχὰς αἰὶν ὤλεσε  
ἰατρῶν.]

Water sent very many brave

And Gallant worthies to the grave.

† *Hippocrates* gives a sufficient reason:

2. *Aphoris* 30. [τὰ δὲ πολλὰ χρεὶν σωμάτων  
ἐστὶν ἢ χρεὶν τῶν αἰσθημάτων ἢ τῶν ἐν-  
χρῆστων ἡμῶν.] Accustomed diet or

Medicine, although it be worse, do  
less



less hurt then not accustomed. *Galen de dissolut. continui* hath these words  
 [ *non debemus mutare consuetudinem  
 quando est antiquata, & longa, etsi  
 non bona, praesertim quando non addu-  
 citur aliquid necessitatis ad mutationem.* ]  
 We ought not to change custome  
 when it is ancient, and long although  
 it be not good, especially if there be  
 no necessity of change; but there is  
 no necessity of changing out drink.  
*Scaliger* upon *Theophrast*: saith that  
*Galen* in his Comments forbid us to  
 change evil custome, if it be not hurt-  
 ful. The place which *Scaliger* aimes  
 at, is 5. de Sanitate tuend. 11. & 5. 10.  
 but the custome of drinking our beer  
 is not hurtful. And if it be hurtful  
 we must not change it suddenly, but  
 [ *καὶ ὁ ἀπομαζωγὴν* ] by little and little.  
 So they that eat poison must not  
 leave it suddenly, but [ *καὶ μίσην* ] by  
 degrees and as custome is got by de-  
 grees so it is lost by degrees. There  
 is the same way from *Athens* to *The-  
 bes*, which is from *Thebes* to *Athens*,  
 as *Aristotle* exemplifies. For sudden  
 changes are dangerous as *Hippocra-*

tes 3. Aphor. 33. and 6. Epidem. Customs are to be kept and observed [αἱ μεταβολαὶ φυλάττειν] but the greatest danger is to change suddenly, and from one contrariety to another, as Galen in his Comment upon this place before mentioned [ὅτι τῇ διαίτῃ τὰς μεταβολὰς ἐν ἡμῶν αὐτοῖς ὄχι φυλάττειν, ἀλλ' ἐξ ὕδρωποσίας εἰς οἶνον πρῶτον, ἢ ἐξ οἶνου πρῶτον εἰς ὕδρωποσίαν μεταβαίνειν.]

In diet we must keep custom and not leap from the drinking of water to the drinking of wine, nor from the drinking of wine to the drinking of water. For this a leap contrary to nature, to skip from one contrary to another, and to imitate the greatest vaulter that ever was. When *Sanca Panca*, *Don Quixotes* man asks a Parson, who was the greatest vaulter that ever was in the world. The Parson could not tell. Then quoth *Sanca*, I will tell you. 'Twas the Devil that vaulted from Heaven to Hell: but this by the way. I knew a Gentleman not by nature, but by the injury of the times was so melancholy that he could not sleep without

out a good dose of wine. But afterward was perswaded to drink water. I heard a Vintners wife curse the Doctor for loosing so good a Customer; but what became of the Gentleman,

[ Ἐλλαξε πορφύρεο δάνατ' ἑμὸν  
καρπὸν ]

*Black death took him away,*

*And he to fate his debt did pay.*

So did another a Great Sack drinker, who changed his custom of drinking of wine to the drinking of water. But what shall we say of this; but conclude with a piece of *Homer*:

[ Κάτθανε καὶ Πάτροκλος αἰὲς σὺν πολλοῖς  
ἀμύνην ]

*Great Patroclus the Grecian died*

*Far more then thou wert dignified,*

## CHAP. XXI.

*Who may change custom? young men, and  
they that be in health may: sick men  
may not, neither valetudina-  
ry men.*

**T**HERE is no question to be made  
but young and healthful men  
may change customes which here  
[ *ἡ συνήθεια* ] although they have  
been accustomed from their youth,  
because they can easily bear such a  
mutation, and hope for some bene-  
fit in changing for a better custom.  
Therefore *aphorif. 2. 30.* [ *ἡ συνήθεια  
τὴ ἀσυνήθεια μεταβάλλει.* ] and *Galen*  
gives a very good reason, because an  
uniforme custom is dangerous [ *ἡ  
μὴ μεταβάλλουσα σφαλερὴ* ] for many cases,  
and necessities may intervene, in  
which they may be compelled to  
change custom with danger. *Latine*  
*Hippocrates, Cornelius Celsus lib. 1. c. 1.*  
[ *homo sanus, & qui bene valet, & sua  
sponsus est, nullis obligare se legibus Me-*  
*dicina*

*licina debet* ] &c. A haile, and a sound man that is at his own command, ought not to oblige himself to any Laws, or rules of Physick, he need neither Physitian, nor an Apothecary. He may be sometimes in the Country, sometimes in the City, sometimes go to Sea, then to hunt, then to rest, and be quiet. After to exercise, and to refuse no kind of meat that the people use, sometimes to be at a Feast, sometimes to be sparing. This is the Councel of this ancient *Roman* Physitian, wherein we see who may change custom. And he excepts those that are implicated in publique affaires. Secondly those that are in sickness. Lastly we may observe what meat, and drink we may use, such as the people use. Therefore we must not drink water: the people drink none in *England*, a National custom in diet is rational.

And for men that be sick, an inveterate custom is not to be changed so long as men be sick. This is pure *Galen*, and *Mephostophulum* cannot answer it 8, *Meth.* 9. [ *μεγ' ἢ τῶ ἰδῶν* ]

ἢ ἐνδεξίς ἀλλ' ὅτι οὐκ ὁμοίον ὅτι ν, ἀχρεὶς ἀν-  
 υστῶσιν οἱ ἀνθρώποι ] teaching univer-  
 sally that no custom which is in-  
 venerate is to be changed whiles men  
 are sick. And there is the same rea-  
 son of distempers which are to be  
 conserved with the like, and not to  
 be changed into new customes, be-  
 cause custom is [μεγίστη ἐνδεξις] the  
 greatest demonstration. Neither is  
 the original or primogenious temper  
 so much to be considered as the pre-  
 sent temper when a man begins to be  
 sick, or before sickness which is  
 [ἐπικτητὸς φύσις] the acquisitional tem-  
 per [ἢ ἐνιστάμενα διδασκίς] the present  
 constitution. 9. *Meth.* 14. and is cal-  
 led [ἢ νῦν κατὰ φύσιν] the present temper  
 which any man have before sickness;  
 he that is curious may see more, 11.  
*Meth.* 3. and 8. *Meth.* 7. and 9. *Meth.*  
 13. this present disposition, or tem-  
 per is alwayes to be conserved, and  
 kept with the like: The reason is be-  
 cause nature (that is) the temper (*Ga-  
 len φύσιν vocat κατὰ φύσιν*) although it be  
 distempered must overcome the dis-  
 ease. So great Hippocrates 6. *Epi-*  
*dem,*

## Of drinking Water.

89

dem. 5. [ὑποὶ φύσιν ἰατροί.] Observe Hippocrates his words they are ponderous, and worthy to be written in Letters of gold : he saith natures are the Phylitians of diseases, natures in the plural number, and not in the singular, nature, to shew not only a temperate nature, but all other intemperate natures are the curers of diseases. For the peculiar, and particular nature of every one whether temperate, or intemperate, that is in fault, must be conserved with the customary, and like in sickness. And if the old *Athenian* woman (which *Galen* speaks of) which was nourished with hemlock where to be found, & should fall into a fever. I (saith *Sanctorius*) could not imagine a better preservative or *Alexipharmacum* for his health, then hemlock which by long custom was made so like that it turned into nourishment. For every one is to be reduced to his custom. *Galen* 7. *Meth.* 6. [εἰς ταῦτ' ἐν ἰππιδίῳ ἔτασσιν, ὥς ἀπὸ ἡδίστου.] Especially in sickness, When I (saith *Sanctorius*) practized Physick, in *Hungaria* there was

was a famous Earl which had been accustomed all his life time to drink [vinum divotus] strong wine without mixture of water, and being taken with a lassitude, or weariness, and paine in his head, sent to me for counsel: I advised him (against the Laws of custom) not to drink such strong wine, but to mix it with water, which they call [δυνατότης] weak wine. The Earl put my advise in Practize, and presently fell into [λίπο-συμία] swoounding condition. Which when I perceived, I changed my counsel, and perswaded him to drink his accustomed strong wine without mixture of water, and presently he came to himself, and got strength. But what had become of this Earl if *Sanctorius* had prescribed him water? I say this had been tentimes more dangerous, and not only contrary to custom, but to leap from one extreame to another, which nature abhorres. Therefore our Countrey-men must not drink water contrary to their customs, especially in sickness. *Galen* himself dared not give sick

sick n  
cover  
be hi  
up d's  
neg  
i'xai  
only  
also  
tient  
dise  
he s  
cont  
aga  
imb  
ie se  
I  
ly t  
in-  
the  
or  
ple  
fr  
va  
ta  
an  
th  
T  
st



sick men water before they were recovered of their sickness. These be his words : 8. *Morb.* 3. [*ἀντὶ τῆς ἐξέχουσας φύσεως ἀσθενείας, καὶ τῆς ἀνεξέχουσας φύσεως τοῦ ἀγνώστου*] for water inaccustomed is not only against nature, but the disease also against nature ; so that the Patient hath two adversaries : First the disease : Secondly the Physician, for he suffers from both. [*at ne Hercules contra duos.*] *Hercules* cannot fight against two. Then how shall an imbecil, and weak nature, behave itself against two potent Enemies?

Lastly, custom is not only diligently to be observed in sick men, but also in valetudinary men, which are neither well, nor sick, but [*συνεπείθειται*] or valetudinary, such as are not well pleased, for so the Greek word signifies. *Galen* 5. *de San. tuend.* 11. These valetudinary men are not in the Catalogue of haile men. 7. *Morb.* and are rather in the ranke of sick men, then haile men (as *Cardan* affirms) Therefore must keep the rule of custom as well as sick men. For such  
valetu-

valetudinary bodies are [*ἡ ψυχὴ αἰσθάνεται*] alwayes complaining. Among these valetudinary bodies old men are esteem'd. They alwayes complaine, they cannot do as they have done [*scimus Troes.*] We have been brave fellows in our dayes: but now they cannot hope for a better custō, & in that respect they are [*ἀνέλπιστα*] not like to see better dayes. And of all these valetudinary bodies *Galen* speaks 8. *Metb.* 8. [*ἀμνηστικὸν δὲ τῶν ἐξ ἀμαξίας αὐτῶν τὸ δαίτης ὅτι ἀν' ἀμέμπτως ὑπάρχουσιν, ἔχ' ὅταν ἢ νοσήσιν ἢ δυσχερεῶν ποιῶνται. Χαίρουσι γὰρ αἱ φύσεις ἀπὸ τῆς ἐθιστικῆς.*] I think it better to change their diet when men are well, and not when they be sick, or valetudinary. For nature rejoyces, and delights in customes, and 5. *de San. tuend.* 11. Customes though evil are to be kept [*δυσχερεῶν μὲν αἰσθάνεται*] of valetudinary bodies. The reason is because such bodies are weak, and cannot suffer mutations. And for the same reason old men ought not to change custom, although it be [*μετεῖναι βλάπτει*] something hurtful. Wherefore the

the p  
of cu  
sick  
The  
custo  
must  
they

Div  
XIII

V

but  
if v  
pro  
ma  
tim  
tge  
fri  
ver  
qu  
ho  
ea  
be

the proverb. [we must break the eye of custom] is not to be understood of sick, old, and valetudinary bodies. These therefore because they drink customary beer, ale, wine, they must not drink water in our Countrey.

CHAP. XXII.

Divers cautions to be considered for the drinking of water in sickness.

**W**E must not only [*avēlōs*] diligently consider custom, but many other circumstances, for if water be dranke [*anxigōs* & *apē-  
trōs*] untimely and with excesse, there may be many dangers, and sometimes of death it self, follow. Scattered in his Exercitations [*aqua epota frigida homini labore & sole aestuanti venenūm est*] water is of a poisonous quality to laboring men that are very hot, and in Sommer so Consiliator, called *Petrus Abanus*, especially if it be taken in great quantity. *Hippocra-*

tes

tes alio, 6. Epidem. relates that one *Stenemus* wrestled with a stronger then himself, fel down on his head, drank much cold water, the third day *Mortuus est*. What do I talke of *Hippocrates*? When *Don Quixote*, although he had wind-mills, and *Chimeras* in his braine, yet was he not so senseless, as to let his man *Sancio Panca* drink water, when he was tossed in a blanket, or coverlet.

Secondly, water is not to be exhibited in agues, where there is thick clammy, or obstructive humors. For although it seem to alleviate a man for the present, and as it were extinguish the ague, yet it increases the cause of the disease, which the Eloquent Orator *Cicero* took good account of in one of his Orations against *Cataline*. [*Sape homines agri morbo gravi cum astu febris, jactantur, si aquam gelidam biberint, primo relevati videntur, deinde multo gravius, vehementiusque affliguntur,*] which are almost the very words of *Galen* 9. Meth. 5. [*μερμερὶς ὅτε ἐκ ἀλγος πρὸς τὴν ἐξουσίαν ἐν τῷ στήθει τὸ ὑδατοπιν*

## Of drinking Water.

95

γενος α' τε α'ι διαλυσις & αιμας αυδης εν-  
 γον α' ραγυατος α' ραγυατος.] For the pre-  
 sent they find ease as if the fever were  
 quenched; but the cause of the dis-  
 ease remaining, tis necessary that an-  
 other fever, or ague should be kind-  
 led. And if water be of ill conse-  
 quence in agues, that have their ori-  
 ginal of thick, and clammy humors.  
 Certainly it cannot be good, as for  
 diet in our Countrey, where men eat  
 Beef, Pork, Bacon, Pudden, Cheese,  
 &c. which cause such clammy hu-  
 mors, and consequently obstructions  
 in which water is condemned.

Thirdly, in crudities, water is for-  
 bidden for where puried, and in-  
 concoct humors are, water is very  
 hurtfull. Therefore *Galens* advise, 9.  
*Meth* 5. is, that when manifest signes  
 of concoction appear you may give  
 water, not otherwise. The same do-  
 ctrine he hath. 11. *Meth*. 9. But  
 how shall they know these manifest  
 signes of concoction, that will not  
 vought-safe to look upon an urine?  
 but let that pass. As in Crudities we  
 must not give cold water, so neither  
 must

must we bleed ( that I may give a kint ) but we must deferre bleeding (as well as water) until the meat, and drink be concocted , and the excrement descend [ *πεινησμένους γὰρ ἀπὸ τῆς*

*σιτῶν πάντοι χρόνον ἀναβάντας χιλὰς πλὴν φλεβοτομίας, ὅσθ' ἂν ἴκανοι εἴη* ] σὶ δὲ ἡ σὺς τὴ πλὴν πίνῃ αὐτῶν καὶ πλὴν τῆς *θετ[ω]μάτων ἐπιχρήσει* ] 9. *Math. 5.*

How prudent then is this nimble age that bleed men dead drunk, and in a snoring sleep, only to cure them dead-sure. Thus died a Gentleman. Neither ever found I any antique president that any man was bled in sleep, he snored and fetcht his breath freely until he was bled, and if he were in a dying sleep, or dying condition, then *Galen* gives this caution.

[ *Non sunt infamanda remedia que multis fuerunt auxilia.* ] We must not slander those remedies which have helped many. To speak truth, the ancient went very far when they bled [ *ad lipothymiam* ] to a swoounding : but our age go a bar, and half beyond them, [ *ad Syncopen, ad mortem usque* ] to the very death.

Forth-

Fourthly, water must not be given in cold distempers especially of the stomak, neither is it commended in hot distempers where there is little flesh and blood. Water in cholerick bodies begets choler, and *Galen* [*ἡ πόσις ψυχρὴ θάλασσις*] water is more dangerous in such. Wherefore *Hectick* distempers do not require pure water, nor much [*ὅτ' ἀνεχέσθαι οὐκ ἔστι πολλὴ χρεῖσι τῆ ψυχρῆς.*] because they have extenuated bodies, besides *Hectick* bodies are weak: 2. *Aphorif.* 28. Therefore cannot bear cold water nor alter their custom.

Fifthly, water is not to be exhibited where any principal part is weak, or have any tumor, or swelling, as inflammation, oedema, Scirrhus; or any inward part distempered as weak, stomach, liver, the gut colon, lungs, midriff, reins, bladder; for many by the unseasonable, and much drinking of water [*αὐτῶν δὲ σποδαῖς καὶ ἀσπασμοὶς καὶ τρέμουσι ἀλίσκεται*] are presently taken with shortness of breath, convulsions, and tremblings: as *Galen* notes. There be other in-

H

conve-

conveniencies, but these are enough to make a man fearful [ πολεμὸς οἷς τὸν υἱὸν δὲν ] to give water.

## CHAP. XXIII.

*A recapitulation of the former Chapter out of Riverius.*

**I**N this Chapter I will adde a recapitulation out of *Riverius* a later Author, in his Book of Agues: For as much saith he as belongs to cold water, *Galen* commands to give so much as the patient may look pale, and be cold all over the body, and by that meanes the fiery heat of an ague may be extinguished, the solid parts corroborated, the unprofitable humors evacuated, by sweats, urin, and stools; but concerning the exhibition of water, *Galen* gives many cautions, that is to say, that in the vigour of an ague, the signes of concoction appearing, the patient be accustomed, all the inward parts firme, the body full of good juyce, a temper

qua-



## Of drinking Water.

099

quadrate, and have strength, there must be no gross, and slimy humors, or any tumor in the internal parts, neither in the stomach, weazon, nor the nerves weak. Other-wise if these conditions faile; they that drink water are in danger to incur difficulty of breathing, the dropfy, lethargy and some other greivous disease. But [ *ab solevis hoc remedi genus* ] this kind of remedy in this our age to observe is difficult, and out of the preposterous use, much danger may ensue, therefore tis abolished. Thus far *Riverius*, who although he doth not cite *Galenus* words punctually; Yet any that have the eye of reason may plainly, and evidently understand that this old course of drinking of water in agues is vanished into smoak, and grown out of date as an old Almanack.

H<sup>2</sup> CHAP.

## CHAP. XXIV.

Whether water be good in the palpitation  
of the heart, gout, or dropfy.

**T**HE novelists are [*Σαυματόνιστοι*] they will do wonders with water, and cure many diseases with it. I know at this present a worthy Gentleman having the palpitation of the heart drinks water, I know others that drink water in the gout, and some have drank it in dropfies. Therefore I will handle of these 3. diseases in order as they be propounded.

*Hieronymus Mercurialis monet ab aqua potu abstinendum esse in cordis pal-  
tatione.*

First, water is not good in the palpitation or beating of the heart. For this disease is cold, therefore requires rather hot then cold Medicines, contraries are cured by contraries, a cold sickness requires hot Medicines: but the palpitation of the hart is a cold sickness. *Galen de tremore & cap. 5. [παλμὸς αἰτίας, ὡς αἰτία τῆς παλμῆς, πρὸς δὲ τὴν ὡς αἰτία ὕψους ὅτι ἐκ παλμῆς.]* The cause, of palpitation that

that is the substantial cause is a Spirit, or wind, the quality of this substance is waterish, and thick. Therefore it is cold: but water cannot cure could, and waterish, nor the substance, or essence of this Spirit, which is cold. For *Galen* in the same place. [ὅτι πικρὸν παχὺ καὶ ὀμίχλωδες ἢ ἀχλὺς ἢ φουσάδες, καὶ ποτὶ γαστρίᾳ παλμὸς καὶ ὁ αὐτοῦ ἡλικίου αἰ φυχροτέραι παλμὸς ἐντεταλμένοι, καὶ ἡ φύσις τοῦ σώματος ἢ ψυχροτέρα καὶ χρεῖα ψυχρὰ καὶ ὥρα τοῦ ὔτους ἢ χειμῶνας καὶ βίος ἀργός, ἐν πλεονεξίᾳ τε καὶ μύσας, ἐν ἡμέτρῳ τε ψυχρὰ καὶ φουσάδες καὶ πάνθ' ἀπλῶς δοσὶν τὸ σῶμα καταψύχει.] The cause of the palpitation is a gross cloudy, dark and flatulent spirit. Therefore colder ages are subject to this palpitation, a cold temper, cold region, winter, an idle life, men given to repletion and much drinking, meats cold, and flatulent, to conclude all in a word, whatsoever cooles the body. And *Galen* addes presently after, that the ancient Physicians found out remedies for the palpation, which do heat, and extenuate, and 4. *de locis affectis*:

he teacheth the very same, handling of the palpitation of the heart. But water hath not a hearing, and excreting faculty. Therefore it cannot be a good Medicine for this Symptome.

Secondly, water is no good Medicine for the gour. As for a cold gour, I think no rational man will grant cold water a convenient remedy. Then for an hot gour, which is a kind of inflammation, 'tis probable that water may do well; but all is not gold that glitters, nor every argument that is apparently true, is true: For as I said before, they that aime at a few circumstances are easily deceived. There be many to be considered in the gour, as *Cardan* teacheth; 1. The weakness of the joynts, 2. The latitude of the veines, 3. A crude matter. 4. An impulsive power. But if in all gours there be crudities, water cannot be a good remedy. *Galen* forbids water in crudities, least it cause more crudities. Wherefore *Galen* commends [*measuratus*] treacle which columes the superfluous moisture

## Of drinking Water.

103

sture, and cruditie [*τὴν θερμὴν ῥέσιν*  
*ὕδατος.*] *Et statim* [*ἐνεγίνοντο τὰ θερ-*  
*τὰ καὶ ὕδατος.*] Besides although it be  
an hot gout, the joynts are of a cold  
temper, which are much damnified  
by water. Last of all the gout hap-  
pens for the most part to them that  
have a cold stomach, and to men in  
yeares, to both these water is no  
small adversary.

Thirdly, in dropsies water is worst  
of all, for all dropsies are of a cold  
distemper of the liver, whence spring  
flegme, water, wind, which are the  
brats of a distempered liver. *Alex-*  
*ander Massar:* [*aqua potio si quid a-*  
*liud, aqua inter cutem laborantibus est*  
*adversissima, adeo ut Avicenna illius*  
*quoque: visionem prohibeat.*] The  
drinking of water is most contrary to  
dropsies, in so much that *Avicen* for-  
bad to look upon water. *Massari*  
had this from *Galen*, as all rivolets  
have from the Ocean, for he saith  
[*καὶ ὁ θεὸς ἐν ἀποστόλων πρὸς καὶ πόμα καὶ*  
*αὐτῶν.*] Water is most adverse to  
hydropical men, both as drink and  
bath.

H 4

CHAP.

## CHAP. XXV.

*Three objections Answered.*

**N**OW I will answer to two or three objections, and so make an end. The first is, that custom is not necessary in the exhibition of water in sickness, and *Alexander Massaria*, a famous Physician of *Padua* is of opinion, that custom is not to be esteemed among necessary conditions, and if other conditions agree, we may give cold water to those that are not accustomed. This assertion is proved out of *Galen 9. Meth. 5.* [ὅπου γὰρ αἰσθάνεσθαι οἱ, χυχῆν διὰ καυσώδην πυρετὸν ἀναγκασθῶτες πίνοντες, ἰδίῃ ἐβλάστησαν.] where some, that were not accustomed, were compelled to drink cold water in a burning fever, they received no hurt at all. I will adde another text *9. Meth. 16.* [ὁμοίαι πολλὰ κίς ἢ πῶς πῶς καυσώδην ἐκ πυρετοῦ, ὅπου ἡ δὲ ματερίας ὅσον οἱ χυμοὶ περιμειβόμενοι ὅδῳ χυμῶμα λύσαστες ἢ ἢ πῶς πυρετὸν

πίνοντες  
scriben-  
dum.

## Of drinking Water.

105

το ἐν τῇ ποσὶ τοῦ ψυχρῷ, καὶ ἀνδρὶς δ-  
 σιν.] We have often seen many that  
 were in burning feavers, when the  
 humors are indifferently concoct,  
 freed from their feaver with drink-  
 ing of cold water, although they  
 were not accustomed to drink it. But  
 to end this controverly, and answere  
*Massaria*. I distinguish, that hot di-  
 stempers, are either moderate as He-  
 cticks, diaries, and indifferent agues;  
 or they are such distempers as *Hippo-  
 crates* and *Galen* call fire absolutely  
 [πῦρ] not πυρετός, and such are [καυσ-  
 νος] burning feavers. In these and  
 such like, we may give water to those  
 that are not accustomed, for as *Ga-  
 len* saith [αἰνείσας τοῦ μέγιστου τοῦ πυρε-  
 τῷ] and if the greatnes, or vehemen-  
 cy of the feaver præponderate, then  
 custom is not a necessary condition,  
 the magnitude of a sickness Ecclips,  
 and shaddows custom, and other in-  
 ferious indications. This is also to  
 be understood where water is drank,  
 in hot Countries; but where the di-  
 stempers are not so great, custom  
 hath a necessary condition. *Galen*

Nothing  
 quench fire  
 better then  
 water.

11. M. 9.

9.

9. *Meth.* 3. [ἀνδρὶ δ' ἔχ' ἀρξαιμὸν τιμω-  
καὶ οὐκ ἀδίδναι ἀλλὰ πρὸς πρὸν ἀκρεῖως ἀπο-  
δίδε' αὐτῷ τὴν ἀρχαίαν ὑγίαν.] but to one  
that is not accustomed, I will not be-  
gin to give cold water, until his for-  
mer health be recovered. We see  
that *Galen* dare not give cold water  
to one that is not accustomed: So  
10. *Meth.* 5. speaking of Heeticks.  
[ἵασις δ' οὐ μόνον δίδναι ψυχρὸν ἐν καὶ  
μικροῖς, ἐνδισαμὴν πίνον αὐτὸ καὶ ὅσα τὴν  
ὑγίαν χρόνον.] The only cure is to give  
cold water moderately, and timely,  
and it was a custom in the time of his  
health. Therefore we see that cu-  
stom bears a necessary power in these  
distempers, and especially in cold  
Countries.

The second objection is that wa-  
ter quencheth thirst better then wine:  
this is the argument. That which  
actually, and potentially doth most  
coole, and moysten, quencheth thirst  
best; but water doth both actually &  
potentially most coole, and moysten,  
therefore quench thirst better then  
wine: for small wine ὀλιγόροον al-  
though it moystens actually, & poten-  
tially



ially, yet heats potentially. I Answered  
that this objectiō hath been answered  
before in part, Chapter 14. where in-  
I proved that wine quencheth thirst  
better, because it addes wings to the  
penetration of water, by reason of the  
thinness, and tenuity of parts. So  
sal *Prunella*, and sal tartari, although  
they be hot, coole more being mix-  
ed with cold water, therefore the  
minor proposition is denyed, for tis  
false. And although *Hippocrates* 6.  
*Epidem.* commends water in hot na-  
tures, [ψυχρὸν πρὸς ὕδωρ.] neverthe-  
less in another place: for water, he  
gives wine in hot natures, and in ex-  
tream thirst he giveth wine and that  
very cold. *Galen's* words are [ἀντὶ  
τῆς πρὸς ὕδωρ γαστρίδος καὶ τὸν οἶνον ὑδαρί-  
τι καὶ ὡς ψυχρότερον καὶ μὲν ἴδουσι καὶ  
λαοὺς ἐπαυθεῖν ὀδυνῶσι, τὸ γὰρ ὑδαρὸς πῶ-  
μα, καὶ ψυχρὸν, προσέλθοι καὶ τὰς ἐν τῇ  
αὐτῇ ὀδυνῶσι:] *Galen de dieta sanorum.*  
*Hippocrates* in this place seems better  
to prescribe waterish wine, that is  
cold, and yet obtaines the commo-  
dities of water. Secondly, to speak  
accurately, [ὀλιγόφορον] or dilute wine  
is

is one thing; but waterish wine [*ὕδα-  
ρὴς* or *ὕδατος*] is another, this is not  
hot but cold. *Galen 2. Acut. 32.* [*ὕδα-  
ρὴς*] *sicim tollit* [*ἡ δὲ ψυχρότης καὶ φύξις.*]  
waterish wine: asswageth thirst by  
coldness, and moysture. Again wine  
dilute is of two sorts, thick, and  
thin, that which is thin, cooleth;  
and therefore all dilute wine (that is  
wine mixt with water), or [*ὀκρυόρρουν*]  
do not heat.

The third objection is, that water  
is good for poor blind eyes or such as  
see obscurely, and for this they quote  
*Alexander Trallian*: But *Hollerius* ci-  
teth *Aristotle* in his *Problemes*, that  
[*hydropota acutius vident*] that water  
drinkers see more acutely, the reason  
pretended is, [*quia vapores magis sup-  
primis.*] This authority I cannot yet  
find, neither in *Trallian*, nor in *A-  
ristotle*. And the reason, if true, may  
be applyed as well to beer, and wa-  
terish wine: but I could never find in  
antiquity that water repress vapours,  
but rather contrary, that in chole-  
rick bodies it increaseth choler; but  
wine is [*οὐ γὰρ χαλαρὸν δευτέρωθεν ἐπι-*

κατα-  
σφιν

κατα-  
pere  
help  
M  
vapo  
S  
quic  
neit  
effi  
not  
pocr  
give  
not  
win  
up  
riab  
wh  
qua  
[da  
con  
be  
Ar  
the  
no  
elp  
sid  
tu  
T  
ci



[ *Nulla placere diu, neque vivere  
carmina possunt,*

*Qua scribuntur aqua potoribus.* ]

*Thus if that be true which Horace re-  
hearses,*

*Small beer drinkers never make good  
verse.*

Tis wine that gives [ *alas ingenio* ]  
wings to wit [ *ὦν ὁ πῆλ' ἰνῆνοο* ] wine  
is the flying horse *Pegasus*. As the  
Epigrammatist.

## CHAP. XXVI.

### *The Epilogue.*

**I** Could ( Gentle Reader ) dwell  
upon this subject a year, and not  
be satisfied in any of these Chapters,  
but would refine them every one, and  
lick them over, and over, as they  
say, beares do there whelps, and be  
critical too. But I fear they are dif-  
ficult enough to vulgar capacities al-  
though but rudely polish'd. There-  
fore I desist and expect these new  
lights may shew more light. Every  
man

## Of drinking Water.

111

man is [ $\phi\omega\iota$ ] a light, that hath but the light of reason. I confels there is a great difference, for some have a great light of reason, others have a little, and apter to be lighted, then to give light. Solid bodies give the greatest light. Solid reasons are the best lights. *Hippocrates* for humane light among Physicians, was the greatest, [ $\iota\eta\mu\alpha\gamma\epsilon\iota\mu\epsilon\ \phi\acute{\alpha}\nu\ \&\ \lambda\acute{\upsilon}\mu\epsilon\gamma\epsilon\tau\alpha\iota$ ] saith *Nicomedes*. His very words are the voice of God, [ $\&\ \alpha\upsilon\tau\omicron\ \&\ \phi\epsilon\upsilon$ ] saith *Galen*, that is *Apollinis*, which was the Author of Physick, and therefore stiled [ $\mu\iota\sigma\tau\epsilon\rho$ ] and [ $\&\ \lambda\acute{\upsilon}\mu\epsilon\gamma\epsilon\tau\alpha\iota$ ] the cause of health. *Apollo* was also called absolutely [ $\&\ \phi\epsilon\upsilon$ ] God. But this by the way weak eyes, cannot look against the Sun, by reason of their own weakness, and the incomparable light of the Sun. Ignorant men, that have not [ $\epsilon\kappa\omicron\mu\omicron\lambda\omicron\mu\alpha\iota\sigma\tau\alpha\iota$ ] a general literature, cannot look upon *Hippocrates* writings, by reason of their own ignorance, and the admirable light that is in *Hippocrates*: And *Galen* next to him is the greatest light, his Dialect is as clear as the Sun; his reasons

These are  
*Galen's*  
words.

sons are [υαλεις ἰ λογισμοι] as liquid, and bright as fire : His indications, or demonstrations are such as dazle the understanding of the best Physicians.

And these are the lights whereby we have proved our opinion. Now if there be any new light among the novellists, that can shew me clearer reason, & authority for the drinking of water in England, I will subscribe.

*Et erit mihi Magnus Apollo,*

*He unto me, Apollo shall be.*

*Et nos cantemus quod clara voce  
camana,*

*Bistoniam cecinere Lyra [in πιασά, in  
πιασά.]*

*And we will sing that which the  
Muses plaid.*

*On there Biston Harps when they  
call'd for aide.*

O Apollo, O Apollo.

THE SECOND  
BOOK,

ΠΕΡΙ ΘΕΡΜΟΤΗ-  
ΤΟΣ.

THE SECOND

BOOK

OF THE

STATE

is  
for  
tes  
ph  
co  
fo  
la  
st  
ge  
R  
fa  
th  
th



To the  
READER.



My former Book I  
have discoursed of drink-  
ing cold water, and  
have given many rea-  
sons, that cold water  
is not convenient in cold Countries;  
for water keeps a proportion with win-  
ter, winter with old age, old age with  
phlegme, and all these conspire with a  
cold Country. And therefore in  
some northern Countries, as Swede-  
land, Holland, men drink the  
strongest wines and beers that may be  
got. And that by the advice of their  
Physicians, and not without good rea-  
son, for this is the advice of their mas-  
ter Hippocrates; whose counsel it is,  
that in winter we drink not as com-  
monly the strongest wine. Now in

## To the Reader.

this second Book I handle *de* *Disputo*  
*rota*, of hot drink actually, and de-  
 termine against it. But because I  
 write against cold drink, and warm  
 drink, some weak understanding, or  
 some prickeard critick will imagine, or  
 suppose that I am like the Satyre that  
 did blow hot and cold. Therefore I  
 thought good, to give the curious  
 Reader an account of the difference of  
 these two Bookes. For there is  
 no jarring in these discourses, but may  
 stand both, without contradiction or  
 any opposition. The first Book is a-  
 gainst the Novellists: This against  
 an unknown Author Anonymus,  
 who may be was shamed of his name.  
 The first Book is of water only: this  
 is of any drink. The first is limited  
 to our Countrey. This hath no limi-  
 tation or bounds, but is as it may say  
 an ubiquitous. The first is against wa-  
 ter potentially cold: This against drink  
 actually warm. And thus the Rea-  
 der may see the difference of these two  
 Bookes.

# To the Reader.

117

der may know what these termes mean,  
I will set down briefly, what is actual-  
ly and potentially hot or cold, if I can  
hit on't. Actually hot is, that which  
is hot to the sense of feeling or touch-  
ing, so if a man drink breath, that is  
doct ambutare gutturem, as Plautus  
saith, this breath is actually hot. For  
gustus est quidam tactus. Actual-  
ly cold is, that which is cold to the  
touch, so snow and yce are actually  
cold. Potentially hot is that which is  
hot in operation in virtue of cause, or  
hot in effect, so wine in winter time  
is cold in Act, but potentially hot,  
vinum debet esse frigidum, quoad  
actum non quoad effectum. Potentially cold is that which cooleth  
in virtue, effect, or opera-  
tion, so water made hot by fire is cold  
in operation. Now I have told the  
Reader plainly what is actually, and  
potentially hot or cold. I will determine  
and conclude that to quench thirst

Arnoldus  
vill. nov.  
1896.

## To the Reader.

(which is one of the chiefest ends of drinking) which is actually hot, and dry, tis necessary that our drink be cold, and moist actually. Besides all nations drink actually cold drink, ubique gentium (saith Cardan Aphor. lib. 3.) vinum & aquam bibere licet frigidissimum. And tis better to follow the general consent of all nations, and all Physicians, then with an upstart Idiot to drink warm drink: And although a certain conceit or a flie not as the first conceit, or first blush may please us, yet we his new opinion, which Galen refused to be followed, we should not follow. We are well esteemed for the present necessities, but we must of all, and now we are but a remnant of our old disease, but at this day in this scabie renewed yunguer, we have a finger in the pie. In some crasse voluntat, we will not be bled in the danger, we will not be bled in the danger. We are in the dregs

with some  
van. illu  
ded

## To the Reader

149

*degrees of time, sumus in facie & a-*  
*marca mundi: and as Seneca saith,*  
*Meliora prætervolant, deteriora*  
*succedunt; & quemadmodum ex*  
*amphora, primum quod sinceris-*  
*simum effluit, gravissimum quod-*  
*que turbidum subsidit, sic in ætate*  
*nostra quod optimum est primum.*

*Out of antiquity run the purest*  
*streams of literature. In antiquity*  
*dwells the character of Gravity and*  
*Majesty, as we may see not only in æ-*  
*dises, statues, pictures, but also in*  
*Learned tenets, which go sure footing*  
*to the way of eternity. For when cen-*  
*turies of years have given their gene-*  
*ral approbations, and pass their solid*  
*censures, all rational men pass their*  
*votes, and subscribe,*

*Miramurque nihil nisi quod Li-*  
*birina sacravit.*

*And if our age were well vers'd in*  
*antiquity, there would be none clad*  
*with novelties: And if we had but the*

solid light of reason, we would not be  
 hurried away with the vaine illumination  
 of new lights. New fancies are not  
 thing else but posteriori avi peiores  
 aves, all birds of this later age, that  
 cannot live long, but are as *peiores*  
*aves* die as soon they are born. And  
 if they last a little longer, time will dis-  
 cover their weakness and lightness.  
 And although our age fortifie their  
 imaginations, with strong supposed  
 arguments as bulwarks, and our new  
 trepidations of late borrow their new  
 moulded Religion from divine inspi-  
 ration, yet *etiam* *apud* *deum*, so doth  
 our Author support his aerial fancy,  
 with Peripateticall gravity, and Gale-  
 nicall solidity, yet at last he must sing  
 with Blautus, *Quasi solstitialis herba pauli-*

*mi h'esper fui,*  
*Repente exortus sum, repen-*  
*ted in tunc accidi.*

hilo]

A I

A

*Confutation of the treatise of  
Warm drink:*

ΠΕΡΙ ΘΕΡΜΟΠΟΣΙΑΣ.

**I** Know many trouble themselves with this question: whether warm drink be better then cold. Our Novelists, though they administer cold water, are wholly for warm drink. This opinion they drew not from any ancient Fountaine, but from a new discovered spring, *tanquam ex fonte Caballino*, or a new *Hippacrene*. That is an English Book intitled: *A treatise of warm drink*, printed at Cambridge. And this Book our countrimen follow, as if the Author had been brought up (as a man may say) at the foot of *Gamaliel*, or taught by the Oracle of *Apollo*. It may be the whole University

fity is totally converted to the drinking of warm drink, by this our Author, who like another *Thessalus, Method.* 6. ἐφ' ὅψλην θρόνῳ καθήμενος setting in the Doctors or Professors chayer, dictates canons & rules of Physick, καθάπερ τὰ βασιλεῶν βασιλικὰ αὐτοῦ τῶ δ' ὁμοιωμὴν εἰπεῖν, as if they were edicts of Kings and Princes, without giving a reason, and to speak truth, our Author hath not so much as one positive reason; but two or three poor objections out of *Aristotle* and *Galen*, in which for want of judgment and literature, he is miserably mistaken, as shall appear hereafter to any rational man.

But before I come to the maine battalla, I will give you a character of our Authors grand Learning, by which you may know him as *Hercules* by his foot, *ex pede Herculem*. For in his first page he saith, that *Homer* with great dexterity of wit calls a Method of writing χρυσὴν χεῖρην, a golden chaine. He dreamt of Gold, but tells us nonsense: for where did *Homer* call Method a golden chaine.

*Homer*

*Homer*  
worl  
Criti  
lang  
Quar  
they  
fals  
face  
all  
For  
thod  
as, c  
if we  
gold  
wor  
are  
is  
and  
see  
Aut  
cass  
no  
he n  
to n  
M  
wh  
rate  
will  
d



Homer never wrote of Method, his work it self is but a Rapsodie, as the Criticks relate, and of old they that sang Homer's κίθαρα, were called Ομοκίθαροι, and rapsodoi, because they sang patcht verses. What madnes is this? I could not imagine any face could have so much brals, as to tell so bold a lye to the University. For Homer speaks no more of Method, then he doth *de facie in orbe lunæ*, or of the man in the Moon. And if we believe the divine Plato, this golden chaine is the Sun. Plato's words declaring the golden chaine, are these in his *Theæteto*, χρυσὴ σκευὴ αἷς ἡδὲ αἰὼς ὁ τῶν ἡλίου Οὐρανῷ λήγει, and by the light of this Sun we may see the *ἰσχυρίαι*, or sparkes of our Authors understanding. Who (I easily believe) did understand Greek no more then a Beast, yet forsooth he must quote Homer's Greek words, to no purpose at all.

Now I will come to his discourse, which I think is as brutish and illiterate, as the former of Method, and will have as bad success, for where  
as

as tis a manifest and firme conclusi-  
on, never contradicted for these thou-  
sand years together, by the Learned of  
all ages. That cold drink is better  
to quench thirst then warm, because  
thirst is a disposition hot and dry, and  
therefore requires a cold and moist  
remedy to give it satisfaction, so *A-*  
*ristoteles* 2. de anima, ἡ δὲ δίψα, ἐκ  
μὲν οὖρου καὶ θερμότητος. Thirst is an ap-  
petite of moisture and coldness.  
Therefore it must have drink cold  
and moist. This is an invincible ar-  
gument. I shall not need to put this  
argument into a Syllogistical forme.  
Every proposition in *Arist.* virtually is  
a syllogisme. The Learned may know  
that the argument is grounded up-  
on the great wheele of Physick,  
which is, that contraries are cured  
by contraries, and that the conclu-  
sion must follow ἐξ ἀνάγκης of neces-  
sity.

Yet our incomparable Author  
brings this argument with great  
dexterity of wit, (as he said before of  
*Homer*) to prove warm drink better  
to quench thirst then cold. Thus he  
bringeth

bringeth the greatest ratiocination against himself, that can be possible, as he himself in a manner confesseth, so that he is urged to prove one of these results.

Either that drink actually hot, doth better coole and moysten the body then cold drink.

Or else *Aristotle* his meaning is not directly as his words seem literally to pretend.

The first result is such an evident contradiction in it self, that tis madness to confute, and our Author passeth it over in silence as ridiculous.

The second result is so opposite to *Aristotle*, that he saith, tis no small impudence, to oppose so great a Philosopher. Therefore at last he begins to stubber over the matter, and would make a nose of wax of *Aristotle* his text, that his meaning is not directly as his words seem, bringing neither reason or authority for his opinion: but rather an objection or two to prove, that thirst is only an appetite of moistness, which he proveth out of the tenth section of the problems,

blems, where the Philosopher inquiring (saith he) what the cause should be, why other Creatures do sooner prey of, and eat dry meat, then moyst, but man more often takes moyst things then dry, which causeth him to desire to be cooled, whereby tis to be noted, that he only maketh mention of moysture to coole.

But to answer this frivolous objection, and clear the Philosopher, we will lay down his own words, which are these, *Αντιπρὸς τὸν ἄνθρωπον ἡ φύσις ἐστὶν ὡς τὸ πῦρ, καὶ ὡς τὸ πῦρ ἐκκαίεται, οὕτως ὁ ἄνθρωπος ἐκκαίεται τῷ ὕδατι, καὶ ὡς τὸ πῦρ ἐκκαίεται τῷ ὕδατι, οὕτως ὁ ἄνθρωπος ἐκκαίεται τῷ ὕδατι, καὶ ὡς τὸ πῦρ ἐκκαίεται τῷ ὕδατι, οὕτως ὁ ἄνθρωπος ἐκκαίεται τῷ ὕδατι.* That is why other living Creatures take dry nourishment, but man takes drink or moyst nourishment, Is it because man by nature is hottest, and desire more cooling. By this discourse of *Aristotle*, you may see, if you have any poreblind eye of the understanding, that the Philosopher teacheth, how man, because he is hot, drinks more then he eats. And indeed man is hot-

ter

*ter calido innato*, with an imbred  
 heat, then other Creatures, there-  
 fore he must desire more cooling  
 from drink, *ὅτι τὸ ψυχρὸν*, moyst nour-  
 ishment is nothing else but drink, *ὅτι τὸ  
 ψυχρὸν τίνα ἐστὶν*, saith *Plato*, and as  
*Aristotle* saith in his problemes, man  
 requires moysture *ἐν ψυχρῷ*. So *Galen*  
 in 8. *Aphorismis* *ἐν τῷ 1. κεφάλαιῳ* *τῶν 1. το-  
 μῶν*, and so 2. *Aphorif. 11.* And be-  
 cause our Author did not understand  
*Aristotle's* *ὅτι τὸ ψυχρὸν*, he built the whole  
 fabrick of his opinion upon his own  
 ignorance, therefore I must tell him,  
 that *τὸ ψυχρὸν* and *ὅτι τὸ ψυχρὸν* drink and moy-  
 sture is all one. Besides *Aristotle* in  
 this very place, cited by our Author  
 seems to understand moysture to  
 be cold *ἐν τῷ 1. κεφάλαιῳ*, which can  
 be nothing else but drink that is actu-  
 ally, and potentially cold, and so  
*Gualterius* upon this probleme in-  
 terprets; and if our Author had been  
 in his wits, he could not have under-  
 stood this place of *Aristotle* other-  
 waies, but I fear he hath too moyst,  
 and Phlegmaticke a brain to under-  
 stand the Philosopher. *ANIMA*  
*ANIMA*

*anima sapiens, sed est in udo Menas & Arin, as saith Persius.*

Again drink is simple and merely drink, as water; which is only our natural drink, or as wine and ale are meat and drink, so run our old English verses.

*Ale was his meat, his drink, his cloth: ale did the old man revive,*

*And if he could have drank his ale still, he had been still alive,*

So is wine meat, as Galen do teach.

*Vinum medicum sumptum, & c.*

he reckoneth wine for the best, and the most nourishing meat, if it be

moderately taken; but properly drink which is water, nourish little or

very weakly; and all weak nourishment is cooling. Hippocrates 6. Epidem. 4. *ai a d'vne d'vne & c.*

So that drink is weak, which is water

cooleth, because it is of little and weak nourishment. Therefore

is in the fore-mentioned place of the problemes, by moisture under

stands drink (by water) and primarily water, secundarily other drinks,

which

which are cold and moyst : for simply water [ $\alpha\pi\lambda\omega\varsigma$ ] is drink [ $\psi\chi\delta\varsigma$ ] and drink simply is water. This is especially the moysture which Aristotle speaks of, to quench thirst, because man is hot and thirsty, therefore he naturally requires such drink to coole.

Thirdly,  $\psi\chi\delta\varsigma$  moysture is twofold, either aerial moysture or waterish moysture : *humidum aquenum est quod actu & potestate frigidum* : a waterish moysture is actually and potentially cold, and so saith Scaliger Lib. 2. de Plantis. *Humiditatis aqueae natura est frigida* : The very nature of waterish moysture is cold, and so also Horatius Augentinus disputes, and such moysture is required in thirst, for drink and moysture is all one, for whereas Aristotle 3. sect. problem.  $\eta \delta \phi\iota\lambda\omicron\sigma\tau\epsilon\iota\alpha \delta\epsilon\tau\iota \epsilon\mu\theta\upsilon\mu\alpha \psi\chi\epsilon\varsigma \pi\upsilon\theta\epsilon\iota$ . The loving of drink is a desire of some moysture, there Plato makes mention of drink :  $\delta\iota\psi\alpha \delta\epsilon \epsilon\sigma\tau\iota \psi\chi\mu\alpha \pi\acute{\iota}\mu\alpha\tau\omicron\varsigma$ . Thirst is an appetite, or desire of drink, wherefore *potus est ψυχρόν & ψυχρόν est potus*, drink is moysture,

sture, and moysture is drink. For seeing there is a perpetual flux of our bodyes, the dryer solider part is refreshed with meat, the moyster part with drink. And this is the chief use of drink, to make good that which is exhausted, 1. *San. tennid 3.* but when the moyst part is exhausted, then cometh dryness, and consequently the necessity of drinking, for as we grow dryer, so we grow hotter, which are the causes of thirst, *Galen 1. de Symptom. caus. c. 7.* οὗτος τὸ διαμαίνοντι τὸ καὶ τὸ ἐξηγινάδι τὸ αὐτὸ αἶμα, ἀπὸ αἵμα διὰ τοῦτο ἐστίν, that heat and dryness is the cause of thirst, for which drink is the best remedy, and among drinks that which is cold and moyst, for thirst being a disposition (as I said before) hot and dry, or a natural disease (for so *Galen* calleth it) hot and dry, it must of necessity challenge cold, and moyst drink, which is contrary, for contraries are cured by contraries. Therefore *Galen* saith, that water is the remedy of thirst, 1. *Simp. med. fac. c. 7.* ὁ δὲ ὕδωρ ἐστὶν ἰαμὸν. And if thirst cometh of heat,



# Of warm drink.

131

heat as all Philosophers and Physiti-  
ans consent, the cold quencheth thirst  
best, so *Plato* ἐὰν ᾤῃ τις θερμότης τῷ  
διψῶντι πλεονεχέει τὴν ψυχὴν ἐμπυμνάζει προσ-  
παύειν αὐτὸν. So also *Hippocrates* de  
diat: ὁψόμενος δὲ διψᾷ λαμβάνουσιν ὅς τιν'  
δίνοντι πινόντων ὑδατὰ πικρὰ καὶ αἰσθὲν ψυχρό-  
τατα. Whosoever are thirsty very  
much, they must drink waterish  
wine, and that very cold or extream  
cold, what now will our θερμότης or  
Warm-drinker say to *Hippocrates*,  
that affronts so plainly and manifest-  
ly? Besides if *Aristotle* should un-  
derstand only moysture (excluding  
cold) to be the remedy of thirst, he  
should be laught at, and exploded in  
his own Peripatetick Schooles. For  
cold cannot be seperated in our na-  
tural drink, which is as cold as tis  
moyst. Therefore *Aristotle* accord-  
ing to Philosophers and Physitians,  
that is according to the dictates of  
reason saith admirably well, and  
without contradiction and literally,  
2. de anim. ὅτι δὲ διψᾷ, ἐμπυμνάζει ὑγρὴν  
καὶ ψυχρὴν, thirst is an appetite of  
that which is moyst and cold. And

201110

K 2

al-

although in some places he mentio-  
neth only moysture, yet coldness is  
necessary included, as it is also in  
*Hippocrates Aphor. I. 16.* *ὅταν δὲ διὰ  
τῆς πυρετοῦς ἐκέρσῃ.* That moist  
diet profitable in agues? who will  
find fault or cavil at *Hippocrates* for  
this? certain none but some phleg-  
matike temperature. And *Hugo Se-  
nensis* saith, that *Hippocrates* made  
mention in this aphorif. only of moy-  
sture, not of cold, *quoniam de frigido  
dubitaverat nemo, atque frigidi ali-  
menti, in febr. bus, indicatio clarissima  
est*: for no man ever doubted of cold,  
for the indication is cleer; that a hot  
sickness requires cold nourishment.  
Thus *Galen Method. 3. c. 9.* Where  
he quotes this very Aphorisme saith,  
that an ague is hot and dry, and  
therefore, requireth [*ἐκ δὲ διὰ τῆς*] cold  
and moyst diet; that is water in hot  
Countries or waterish wine; such as  
have the vertue and weaknes of wa-  
ter, and that very cold, for nothing  
can be more ridiculous, then to give  
warm drink in hot dispositons, such  
as thirst and agues are, for thirst re-  
quires

quires the same proportionably that an ague doth. Yet our Author will have all men in all conditions, for he never so much as distinguisheth, or excludeth any from his warm drink. This is his *Panacea* that cures all men in all diseases or dispositions, this is his *calopodium*, a Coblers last that fits every mans foot, and so much for the first objection.

The second objection is out of *Galen*, in his Book of unequal tempers, where he doth prove the occasion of thirst, to be drought or dryness, which is remedied *per humidum*; not *per frigidum*, that is by moisture, not by cold; for although it cannot be, but that heat doth procure thirst, yet look into the reason, and you shall find it is *propter inopiam humiditatis*, because it hath not his just proportion of moisture. I reply first, that this Author hath shewn his ignorance in *Aristotle* sufficiently, but now he will shew as much in *Galen*. Let us therefore take a view of this objection, although it be the same with the former; next set down *Galen*

less words, and see whether they bear the same sense, which our Author would have them. The text which our Author cites out of *Galen* is this, *Ἐν τῇ τῆς ψυχῆς ἐν τῇ ψυχῇ, ἐν τῇ ψυχῇ ἐν τῇ ψυχῇ, ἐν τῇ ψυχῇ ἐν τῇ ψυχῇ*, that is: In hunger the solid and dry substance is deficient; in thirst, the moist substance is wanting; upon which place *Vallesius* thus comments *Galen* (saith he) signifies nothing else, *per se* *per se* by a moist substance then drink, for he calleth moistness, drink, which is water. And in his *Method lib. 1. c. 10.* he affirmeth, that *vere potus ac nihil aliud quam potus est. sola aqua.* That which is truly drink, and nothing else but drink, is water. Thus *Vallesius*, therefore *Galen* in this place, doth not exclude cold, but rather include it: for drink properly and naturally (which is understood by moisture) is water, and nothing that is simple, cooleth and quencheth thirst better than water, therefore this is the natural drink of all Creatures, and satisfies every living Creatures thirst. At this

aimes

aimes Oppian, when he saith Ἀγρὸς ὁ  
ποταμὸς δὴ τὸν ἀνθρώπου.

And *Vallesius* further saith, that  
*gelidus potus magis attemperat*, proinde  
*sit & excrementorum acrimonia melius*  
*occurrit*. That is, water as cold as ice,  
tempers the heat, quencherh thirst  
better, and blunts sharpness of excre-  
ments; where we may note that cold  
drink quench thirst better then hot:  
but to go and follow our Author.

But saith he, to enter into further  
consideration of the matter. Let us  
examine the reasons, why cold  
should be necessary in allaying of  
thirst. It appeares to me, that it is ei-  
ther to extinguish or to mitigate it,  
but extinguish, it cannot, for let any  
man that is exceeding dry, eat any  
that is never so cold, not having any  
thing moisture joyned with it, and he  
shall find by experience, that it may  
well choke him, but in no sort allay  
his drought ] Thus saith our Author,  
who if he had purged h<sup>s</sup> braines with  
*Hellebore*, as *Carnades* did, when he  
was to dispute with *Zeno*, he could  
not discourse so madly, for entring

into further consideration of the matter, he never comes near it. The controversy being of drinking beer, wine, water, and whether tis best to drink them hot or cold, his mind is of gut-timber, for he talks of eating, saying [if any man eat any thing never so cold, it will not allay thirst, not having any moisture joyned with it.] This is true; but heavenly wide from the matter, *τον νεανιοτον γυναικας*. And although cold meat cannot allay thirst, yet cold drink cannot only allay it, but extinguish it. Cold and dry cannot cure thirst, but cold and moist can. The true cure of thirst naturally is cold water. As I said before out of *Galen*, *δι' ον ονισαν*. Therefore how sweet and pleasant is cold water, to those that are thirsty, the Poet expresseth in these verses.

Tale tuum carmen nobis diving  
Poeta,

Quale sopor fessis in gramine, quale  
per aeternum,

Dulcis aqua Saliente frum restim-  
guere xiv.

And

And Theophrastus, whom the Poet imi-  
tated thus:

Ἀδρον ὦ ποταμὸν τὸ τῶν μάλ' ἢ το  
καταλαύξαι,

Τὸν ἀπὸ τῆς πάσης καταλαύσας ὕ-  
δατος ὕδατος.

Oppian also commends water to the  
thirsty.

Ψυχρὸν δὲ αἰτεῖο περὶ διδόνον αἶ-  
μας ὕδατος καὶ

Ὅσον κατεκκῶσι ποτὴν, γλυκερὸν το  
λαοφρόν.

Thus the Philosophers, Physicians,  
and Poets, and if these testimonies  
will not satisfy our Author, I will  
quote him andeniable authority, our  
of the Sacred Scripture. *Proverb. 25.*  
ἡ ψυχὴ τοῦ ἀσθενοῦ καὶ ὡς ὁ ἄνθρωπος ἐν  
τοῦ ἀγγέλου ἀγαθὸν μακρόθεν. As cold  
water is pleasant to a thirsty soule,  
so is a good message from a far  
Countray. And if the Old Testa-  
ment will not serve the turn, we will  
produce the new, for *Joan. 4.* Our  
Blessed Saviour when he was thirsty,  
what did he ask of the Samaritan?  
nothing else but cold water to drink,  
which admirable *Nomina* express thus:

Δδς

Δὲ μοι δὴ καὶ ἔχοντι πίνειν μὴ  
εἰς ὕδατος.

For this he did to coole, as also Theophylact saith; διὰ τὸ ὅτι ὡρεῖται ἡ ἀκαταστασία, because it was the heat of the day; and let not our Author be so absurd, to think cold meat to quench thirst. The Apostle will otherwise teach and better manners, *Rom. 12.* ἵνα ὡς πεινῶν ὁ ἐχθρὸς σου φάγῃς αὐτόν, ἐὰν διψῶν πίνῃς αὐτόν. If your Enemy be hungry feed him, if he be thirsty give him drink.

Lastly (saith our Author) if it be alledged, that drought having been joyned with it requireth cold, in respect of his heat, as dryness doth moisture, and so cold joyned with moisture doth best remedy both, because, *contraria contrariis curantur*, contraries are cured by their contraries. Yet it seemeth to me a matter far unfit, for two causes: The one, although that be Galen's ground, yet it is not so to be taken literally, but it stands with that ground likewise which is that, *Quare repentinum natus*



*inimicissimum* : All sudden altera-  
 tions are contrary to nature ] This  
 we that thirst having heat requires  
 drink, that is cooling, and is ground-  
 ed upon this maxim : Contraries are  
 cured by contraries, which is not on-  
 ly *Galen's* ground, but *Hippocrates* al-  
 so, and all rational men, and may  
 appear to common sense. But let us  
 go to the great tribunal of Physick,  
 whose edict is this : "ταῖς ἀντιθέτοις ὁμο-  
 τῶν τοῦ σώματος 6. Epidem. And again,  
 "ὁ δὲ ἐν ἀντιθέτοις ὁμοτῶν ὁμοτῶν ἐν ἀντιθέτοις  
 ὁμοτῶν. Again Εἰ δὲ ἀντιθέτοις ὁμοτῶν, καὶ  
 ἐν ἀντιθέτοις ὁμοτῶν. And yet again :  
 "ὁμοτῶν ὁμοτῶν τοῦ σώματος, ἀντιθέτοις, ἀντιθέτοις  
 ἐν ἀντιθέτοις ὁμοτῶν. Every  
 one of these texts prove that contra-  
 ries are cured by contraries, and three  
 of them prove that cold water cu-  
 reth hot natures, and hot disposi-  
 tions ; neither is there any rule or ca-  
 non, that can possibly contradict  
 them, yet our Author like a true cri-  
 tick of this later age of new lights,  
 averreth that *Galen's* ground is not to  
 be understood literally. It seems  
 when any authority crosses our Au-  
 thor,

thor; then this not to be understood literally: sure enough all authorities are to be understood literally or mystically. The mystical sense is either allegorical, or anagogical, or moral. And if *Galen* be not understood literally, then he must be understood mystically. But how ridiculous is to run to a mystical sense in Physicians, and Philosophers, who are as clear as the Sun beames to the Learned, let any man that hath but a dragme of reason judge, such is that text, 2. *de anima*, *ἡ ψυχή ἐστὶν ἀνθρώπου ὡς ὕδωρ*. Thirst is a desire of cold and moyst. I say this text is clear to the light of reason, and yet our Author will not have it understood literally, but mystically. But it may be, he may find some apocalyptical mysteries in Philosophy, and Physick, which a world of Learned men never so much as dreamt on before. And for this rule, contraries cure contraries, may very well stand with that ground, sudden mutations or changes are contrary to nature. *Hippocrates* 2. *Aphorif.* 51. *ἡ σφοδρὴ μεταβολή ἐστὶν ἐναντία τῇ φύσει*.

is a  
too m  
to fill  
gerou  
gainst  
deed  
rect  
with  
S. n  
sed g  
gor f  
dilun  
with  
diff  
cool  
bus  
T  
(sa  
tha  
bei  
on  
col  
of  
by  
the  
re  
it  
ra

ἡ δὲ αἰτία, ἢ διαμαρτυρεῖται τὸν πότον, and too much and suddenly to evacuate, to fill, to heat, to coole and is dangerous. This Authority is as much against warm drink, as cold. But indeed, touch neither of them in a direct line, we see Beasts drink water with ice in it, and so have men done. *S. n. c. 1. Nec nive quidem contenti sunt, sed glaciem, velut certior illi ex solido rigor sit, exquirunt, ac saepe repetitis aquis diluunt.* Neither are they content with snow, but they find out ice, and dissolve it often in renewed water to coole the more. But *est modus in rebus*: there is a mean in all things.

The second reason is, because (saith our Author) tis not possible that every man, woman, & child who being hot, and desire drink, can upon every motion so proportion the cold, that it shall just fit the degree of heat. And then if it be too small, by its anteperistasis, it hurts where it should help: if greater then the heat require instead of allaying the heat, it utterly killeth it. What an admirable ridiculous objection is this, and

no.

nothing to the purpose; to imagine that every man, woman, and child should give a due proportion of cold, and who can give a due of warm drink? Neither is it requisite for every one to apply *contrarius contrariis aequalia*; but he may apply contraries either greater, or less, or equal, as *Vallesius* witness in his controversies. But (saith our Author) if it be too small, by his antiperistasis it hurteth where it should help. ¶ To see how men are bewitched to error; and as I may say bedevild in their ratiocination, when they forsake antiquity, and follow their own own interpretation, for then error begets error to the end of the Chapter, for if he had read *Theophrastus*, he would have told me another tale; for he saith quite contrary: *Ἡ δὲ ποτὴν ὕδατος καὶ πυρὸς βέλτερά ἐστι τὸ πλεονέκτην, καὶ οὐκ ἔστιν ἀντιπεριστάσις.* Of potable waters; cold is the best; for it helpeth concoction best of all by an antiperistasis. And if the cold (saith our Author) be greater then the heat requires, instead of allaying the heat

heat it utterly killeth it ] Here is no consequence, for we may take drink very cold in summer, in hot Countries, and where custom is predominant without any hurt; besides we need not take our drink too cold, nor very little cold, for there is degree between these two colds. Again I may confess his consequence true, That it should quench the heat, that is kill it, and so Hippocrates punctually speaks, *6. Epidem. Ψυχρὸν κρύον δ- νεικν ἐν τοῖς Σεισιν*. Cold killeth those things which are of heat, for nothing is more contrary to fire then water, because fire is hot and dry: water is cold and moyst. The very same reason is of thirst, which is hot and dry, and is quenched or killed by water, which is cold and moyst.

These are our Authors foundations upon which he hath builded his new fabrick, which being taken away all falls to the ground. *In ruinam prona sunt que sine fundamentis crevere. Seneca*. Now let us come to his authorities, which are in his last Chapter, for I handle only but two  
Chap-

Chapters : The first, wherein he layes the foundation : and the last, where are his authorities.

*Authorities out of the ancients, for to prove the use of warm drink.*

**O**ur Author in his last Chapter proves, that the *Grecians* and the *Romanes* did use warm drink. And first among the *Grecians*, *Phylotimus*, that excellent Physitian wrote unto his Countrey-men, and Counsell'd them in the spring, and all Winter to drink their liquor *caldisimum* most hot, and in Summer time luke-warm, so that at all times he shews, that cold drink was not to be used.

1. I answer, that I am perswaded, that this is the Authors own invention, for he neither quotes Book nor Chapter, nor Author right, for there never was any such Physitian that ever I could learn. 2. No Physitian ever gave *calidisimum*, most hot drink at any time of the year, and much less in the spring. 3. No Physitian ever gave absolutely luke-warm

warm drink in Summer, or at a ny time of the year in haile constitutions. 4. If *Philostinnus* gave drink as hot in the Spring as in Winter, he was in an error, for middle constitution require middle temperatures of drink, as *Hippocrates de diet.*

3. His next authority is *Athanasius* in his 8. Book, speaking of *Stratonicus* the Harper, who called *Rhodiæ delitius exolutos, & calidum bibentes albos Cyrenæos Rhodiumque oppidum, civitatem porcorum*: That is, *Stratonicus* the Fidler, (for so *H. Stephen* and other expound *Citharadum*, although it signifie also a Harper, but the word is more generally taken) call them of *Rhodes παταλωτας & διευποτας*, luxurious and warm drinkers comparing them to Hogs: This considered, the place is nothing to the purpose. Luxurious men have drank warm drink; but the question is not *de facta*, but, *de Jure*, as the Lawyers speak, whether or no haile men may drink it in the Regiment of health. Luxurious men have drank and eat, that which was not justifiable to reason.

L

Some

Some have drank poison, but who will warrant it upon good grounds. In this answer we may note, that our Author is mistaken when he compares the City of *Rhodes* to Hogs, for in *Arhanus* there is no such thing, the Greek words are *μυρσῶν πόλις* vocat a City of luters, he mistakes *procos pro porcis*.

Thirdly, *Julius Pollux* in his *Onomasticon* propounds this question, whether the ancient drank their water hot, and concludeth they did. I answer: That *Pollux* bringeth authority out of *Homer* and *Hippocrates*, but confesseth them to be invalid, and weak, but at last he bringeth out of *Philemon*; that *caldā solida est vendita χαλχῆς*, that hot water was sold for a forthin, which saying (as *Pollux* affirm) doth manifestly argue the drinking of warm water. I answer, that this argument is not evident for two reasons. First, is not probable, (as also *H. Mercutio* assert.) that boiled water was sold for so poor a price. Secondly *caldā*, is potable water, they called *caldam*,



*caldam*, therefore Philemon understand: *aquam potabilem*. Seneca: *Ab hac defatigatione magis quam exercitatione in frigidam descendi. Hoc apud me vocatur parum Calda.* But of this more in the tenth authority.

Fourthly, *Apulejus lib. 2. de asino*, *Foris arripit poculam ac desuper aqua calida injecta porrigit ut biberem*: *Foris* takes the Cup, and from above pouring in warm water, offers it me to drink. I answered, that *calida aqua* is not water hot actually, but cold, yet it was made hot purposely to receive the more coldness, for the ancients drank their drink very cold. So *Berosaldus* upon this place, out of *Plinie*, *Neronis Principis inventum est decoquere aquam utroque demissam in nives refrigerare. Ita voluptas frigoris contingit sine utriusque. Item calefactam magis refrigerari, subtilissima invento.* 'Tis the invention of *Nero* the Prince, to boile water, and in a glass let it down into snow, to coole it, so the pleasure of the coldness is tasted, without the offence of the snow, for all water decocted or boil-

ed is more profitable, and that water made warm, is made more cold by a very subtile invention. You see they did not drink hot water but very cold, putting the boiling water into snow. And of this custom *Galen* speaks 7. *Meth.* ἡ μὲν τὸ θερμαίνεσθαι πρὸς τὸν καλὸν, ἀλλὰ διὰ χιόνος ἐψυχρόνεται, and I gave not only Fountaine water, but such as was cooled with snow, as they had wont to prepare it, at *Rome*, first heating the water, which they call decoction.

But for further proof (saith our Author) I will prove it both by the ancient writers of prose, and also Poets, that the *Romanes* used it. And first *Varro* defining this word *calix*, saith, it comes of the *Latine* word *calidus*, because in it *calidus* apponebatur potus, hot drink was served. I answer, that thus we read in *Varro*: *Calix a calido quod in ea calidus potus apponebatur & calidum in eo bibebant.* *Calidum* is not here to be understood water hot actually, but such as *Neroes* decoction was in the last answer, Secondly, *calix* is not a *calda* as *Varro*

*Varro*, but rather a *κυλῶξ* *Macrobius*, or as *Isidore*, because *calices* were made of wood; for the *Grecians* call all kind of wood *καλῶν*. 3. I ask why our Author amongst the *Romans*, begins first with *Varro*, when before this, he had proved it out of *Apuleius*. Surely he takes *Apuleius* to be a *Grecian*, not a *Romane*.

The sixth is *Paulus* the Lawyer, speaking of the difference between the Vessels, that they heated in, saith there is no great difference between *Cacabius* and *Ahenum*; for in the first they boile their meat, and in the other their water to drink. I answer, that the ancient boiled their meat not only, in *cacabis*, but in *ahenis*, *Virgil*.

*Pars in frustra secant viribusque  
tremencia figunt,*

*Littore ahena locant alii flammam-  
que ministrant.*

Secondly, they did not drink in *ahenis*, but rather boiled their water in them, for *ahenus* is a Vessel to prepare hot water, and so is *miliarium*, which word is expressed in the glos-

fary very well *Σιγίον*, a Vessel to heat water in. *Athenaus* calls it *σιγίον*. But all this is nothing to the purpose; we confess the ancients had Vessels to heat water in, but that they drank actual hot drink, we deny, especially in the Regiment of health.

The next is *Plautus* in his Comedy of the *Vaunting Soldier*, in these very words:

*Quia enim absorui,  
Nam nimis calebat, amburebar  
gutturum.  
I supped it, for it was so hot, it burnt  
my throat.*

Again the same Author in another Comedy, brings forth *Labrax* speaking to *Neptuno*, in these words:

*Edipol, Neptune, es balneator frigidus,  
Cum vestimentis postquam abs te  
abstulgo, algeo,  
Nec Thermaeopolium quidem illum  
ille instruit,  
Ita saltem praeber portionem & frigidam.*

Truely

Of warm drink.

151

Truly Neptune thou art a cold  
bath-keeper,

Since I came from thee I freeze in  
my Clothes,

Neither doth he keep any hot wa-  
ter shop,

He gives us so salt and cold a po-  
tion.

I answer, that *Plinius* doth not in  
any of these places, handle of hot or  
warm water to drink, or quench  
thirst, but of warm potions which  
were sweet. And *Lambinus* upon the  
words of *Plinius* affirms, that the an-  
cients delighted in warm potions,  
which were *mellita*, and were to be  
sold in *Thermopolis*. Neither is *Ther-  
mopolium* a hot water shop, as our  
Learned Author unfortunately ima-  
gines, but a place where *dulces potio-  
nes vendebantur, quas calidas bibere so-  
lent*, where sweet potions were sold,  
which they had wont to drink hot,  
as *Lambinus* upon *Plinius* and *Adri-  
anus Junius* witness, and *Plinius* him-  
self maketh manifest, where he reck-  
oneth *Murrhinam passum defrutum  
mellinam*.

Horatius also when he writes to Telephus, in his third Book of Odes, hath this, saying;

*Quo Chium pretio cadam*

*Mercemur? quis aquam temperet*  
*ignibus?*

*For Chian wine what men exact,*  
*Who'll our water to warmth redact?*

I answer, that this place of Horace is nothing to the purpose: for the Poet speaks of bathing, so Bend upon this place, *quis balneum calefaciat? nam veteres non nisi loti & uncti discumbebant.* He speaks of heating of water for a bath, for the ancients never sat down to meat unless bathed and oynted.

Lastly, Juvenal, in his fifth Satyr hath this saying,

*Quando vocaris adest calide gelida*  
*minister?*

When will the drawer come to give us hot and cold water, And Martial in his verses made to Sextilianus the great drinker, saith thus,

*Iam defecisset portantes calida mi-*  
*nistros,*

*Si non potares Sextilianus merum.*  
*They*

## Of warm drink.

153

They had lake hot water by this time,

Had not Sextilian drunk wine

And in many other places, especially Martial speaketh, of *Calda*. But I answer with *Latinus Tancredus*, *potus biberi* intelligitur, aut enim viribus ignis aut solis incaluit, aut potus calidus est illa qua vel vinum qua nulla arte refrigerantur; sed qualia contingit esse bibituris, bibenda offeruntur. Hinc *Caldam Martilis* appellat aquam nullo ingenio redditam frigidam. Drink is taken two wayes, either that which is hot by fire or the Sun, or warm drink is that water or wine, which is are not cooled by art. And so Martial calls water hot (*caldam*) that which by cunning or invention is not cooled. Hieronymus Mercurialis, Scribit, *Caldam* fuisse aquam illam qua nulla arte refrigeratur, sed qua, qualis suapte natura potituris porrigebatur. Sic etiam Seneca, in frigidam descendi, hoc apud me vocatur parum calda. Wherefore I conclude, that water, or wine, or beer, that is hot by fire or Sun, is never to be given in haile and sound bodies,

bodies, because they be for no use, but to cause nauscoufness and vomiting, for actual hot drink is contrary to nature, which in thirst requires cold and moist drink, which the nature of Beasts do make manifest, for they by a natural instinct follow cold drink; besides, neither *Galen*, or any other Physitian ever prescribed warm drink in the Regiment of health. And if it can be proved among the ancients, that they ever drank warm drink, it was more for their pleasure and wantonness, then for health: and so *L. Mercatus* saith, *non sanitatis sed libidinis gratia potabant Calidam*. These are I think answeres sufficient against our Author. There be other Testimonies which are by these things, that have been said already answered, and I will not chew my cud, *Ocecidit miseris crumbe repotit a magistris*.

But I had almost past over the *Chilneuse*, which seems to be a matter of great moment. That warm drink (saith our Author) is used at this day amongst whole nations. I will prove by *Giorgani Petro Maffei* the Jesuite, who

who  
writes  
most y  
in her  
dian  
Princ  
his P  
drank  
to b  
I  
deni  
cialy  
ses d  
tanc  
cust  
swer  
ler.  
Aud  
igno  
gra  
xios  
ven  
So  
wit  
wa  
di  
ple  
ca



who in his sixth Book of Histories writes, that they of *China* do for the most part, drink the strained liquor of an herb, called *Chia*. And *Persio* the *Indian* writes, that he saw himself 3. *Principes Grapponenses*, which came to his Pope *Gregorie* the 13. foot, who drank nothing but water, affirming it to be the custom of their Countrey.

I answere, that custom hath a plenipotentionary power, in diet especially, and those of *China* and *Japonenses* drink warm water from their infancie, therefore natural, because custom is another nature. But to answere the Traveller with a Traveller, and pay him in his own kind. *Audivi (inquit Tancredus) de nobiliss. equite Vincensio Bunc qui ea loca peragravit, eos populos distillationibus obnoxios, cui malo ut occurrant presens inveniant remedium calidam potionem.* So those of *China* and *Japan* are vexed with distillations, and therefore drink warm drink, as a remedy for their distillations: So may any man that pleaseth, if he be troubled with fluxes, catarrhes, and distillations, and accustomed

customed from their infancy may  
 drink their drink warm. And to  
 wind up the bottom of all my dis-  
 course, I will only insert a few verses  
 out of *Martial*.

*Setinum dominaque nives densi-  
 que trientes,*

*Quando ego vos, medico non  
 prohibente, bibam?*

*Stultus & ingratus, nec tanto mu-  
 nere dignus,*

*Qui mavult hares divitis esse  
 Myde,*

*Possideat Libycas messes Hermum-  
 que Tagumque,*

*Et poterit calidam qui mihi lau-  
 das aquam.*

*When shall we drink rich wine with  
 snow made cold,*

*Which with his glittering sparkles  
 burnes in gold?*

*He is a foole ingrateful and not  
 worth*

*So great a blessing that's Midas in  
 birth,*

*Let him have Iamaica gold, nay  
 much more*

*Then Hermus, Tagus, and Li-  
 byan shore.*

*Let*

Thus  
 Frier

Of warm drink.

157

Let him drink cold, that is dis-  
crete and waighes it,  
And let only fooles drink warm  
that praise it.

Thus I end, wishing not any of my  
Friends to drink warm drink.

— ε δ τοια

Θερμὴν βασιλεὺς αἰδοῖ φίλῳ ποτεῖν.

Πσελ

**I**am tandem coronidis vice conclusio-  
nes quasdam tanquam tot bases dog-  
matica & veteris doctrina contra  
Medicina navatores, consistuere &  
ob oculo sponere decrevi, in quibus no prole-  
tarios & inferioris classis criticos, sed era-  
dites & ἀειβόλους ita provocare audeo,  
neq; enim is sum qui rigidas κειμήλια  
censuras, ut decumanum fluctum, au-  
τινὸν δῖον formido. Conclusiones au-  
tem sunt hæ sequentes;

Prima est. Calidus potus aut tepi-  
dus nulli sano homini convenit. Hac con-  
clusio est Christoph. a Vega, & omni-  
um dogmaticorum, cujus ratio est, quod  
calida & tepida debilitant stomachum  
relaxando, causant vomitum, ut recte  
Petrus Abanus. Aqua calida (ut eti-  
am Gentilis super Avicennam) corrup-  
pit digestionem (intelligit concoctionem)  
nam digestio fit in fundo; aqua autem  
calida dilatat cibum; frigiditas con-  
stringit. Idem docet & Avicenna;  
Galen 1. ad Glauconem, ἀδύς ἀγνὴ  
ὕδωρ ἢ ὑπερβαρὺ ὑπὲρ. Sic & tepida ven-  
triculi firmitatem dissolvunt 3. Method.

9. οὐλοῖν γὰρ ἅπαντα τὰ χλιαρὰ ἢ πόρον  
 ἢ γαστρίδα; Et 6. tuend. San. 9. dñ. ἡλια-  
 ροῦ χλιαρὰ ἔστιν. Cornel. Cell. lib. 1.  
 c. 3. qui vomere post cibum valet, si ex  
 facili faciet aquam tanquam tepidam an-  
 te debet assumere. Et quia Presbyte-  
 riani hunc potum calidum aut tepidum  
 solent propinare, adferam pro illis Caput  
 tertium. Apocalypsis verſ. 16. in  
 quem locum Arethas Celsarius Cappa-  
 dociz Episcopus sic commentatur. τὸ ὑ-  
 ποφωρὸν ὅτι χλιαρὸν ἰσχυρὸν ἀγνῆτον, ἢ  
 οἱ ἰσχυρὸν καὶ οὐκ ἔστιν ἐπεδίδειν ὡς  
 ἀμύδαιον. Οὐκ ἔστι πῦρ ἀποκαύσειν,  
 ὡς οὐκ ἔστι χλιαρὸν ἀνεφύσει τὸν θυμὸν ἀκα-  
 τοῦτον. Quare omnes (quod sciam) cali-  
 dam & tepidam potionem damnaverunt, &  
 sane neque Galenus neque alius alius  
 Medicus calidæ potus unquā nisi in a-  
 grotis mentionem fecit. Unde recte Hie-  
 ronymus Mercurialis, Ego sane ita  
 semper existimaui, nunquam inter con-  
 vitia veteres aquam calefactam bibisse,  
 quod ea potius concite vomitum, quam  
 ut voluptatem aut commodum afferat.  
 Ludovicus etiam Mercatus, Soli (in-  
 quit) homines inter animalia calidos se-  
 quuntur sunt potus, non sanitatis sed libidi-  
 nis gratia. Non

Non negamus veteres aquam olim ca-  
lescescisse & decoctam fuisse vetustiss. tem-  
poribus cognitam, quod dipsosophista pro-  
bat apud Athenæum, ubi has leguntur,  
ὁ δὲ ἀπὸ τοῦ χυμοῦ, aqua decocti  
cyathus, sed quod aquam calidam actu  
aut potum actu calidum, est inter  
dum Callimachi, probare. Nam  
nemo (inquit Horatius Augenius) ex-  
stitit qui pro sanitate conservanda con-  
suluerit huiusmodi potum. Plinius eti-  
am testatur, nullum animal aliud præter  
hominem calidos potus sequi, ideoque non  
esse naturale. Nam natura sanorum  
potum abhorret calidum. Eodem Auge-  
nio teste.

De San-  
tued.

Secunda est, Potus excellenter fri-  
gidus non competit sanis. Hæc etiam  
est conclusio omnium dogmaticorum.  
Cardanus, valde frigida actu vel po-  
tentia evitari debent. Sed relictis rivu-  
lis mare Pegasea navi secemus. Hip-  
pocrates de dietalibro 2. τὸ γὰρ ὑπερβα-  
λοῖ ψυχρὸν καὶ πῦμα καὶ τὸ σπινθὴ καὶ τὸ  
ποτὸν πύρρυνσι, καὶ τὸ ὑγρὸν ἐκ τοῦ σώματος.  
Et 6. Epidem. τὸ πᾶν ψυχρὸν φασὶν ἐπι-  
στῆναι καὶ βηχῶδες, διὸ καὶ χυμὸν πύρρυνσι. Ha-  
jus ratio fundatur in illo Aphorismo,  
omne

omne nimium est natura inimicum πᾶν τὸ  
 πᾶν φύσις πολέμιον, omne nimium ver-  
 titur in vitium, sic 5. Aphorif. τὸ ψυχρὸν  
 πολέμιον, hoc est, τὸ absolute ; καὶ ὁ  
 πλεονάζων. Hoc est ; quod Galen quando-  
 que πᾶν ψυχρὸν quandoque ἐμφα. ὡς  
 ψυχρὸν. Paulus Aegineta ἐκτονιστὸν  
 ὁδὸς τῆς τῆς ut ipsemet exponit Paulus  
 ψυχρῶτατον. Hunc potum veteres, &  
 recentiores appetiere ultra sanitatis limi-  
 tes, & circinos vagantes. Cardanus A-  
 phorif. 3. 17. Ubique gentium vinum  
 & aquam bibere liceat frigidiss. Ger-  
 mani ( ut observat Fuchsius in 6. Epi-  
 dem.) praeter ceteris nationibus frigido vino  
 impensius delectantur, nam hyeme multa  
 glacie & nive collecta in specu subterra-  
 neo, ne liquecat conservata, illa in magnis  
 aestibus ad refrigeranda vina magna  
 multorum admiratione utuntur. Hoc  
 olim memoria olim mandavit Martialis.

Non potare nivem sed aquam  
 potare rigentem,  
 De nive commenta est inge-  
 niosa sitis.

Sic & Juvenalis, Satyra quinta.  
 Cum stomachus Domini fervet  
 potuque ciboque,

M

Ffr.

Frigidior geticis petitur decocta  
pruinis.

Nec solum potius nivo refrigeratum, sed  
ipsam nivem bibebant. Seneca, non sorbere  
solum nivem sed etiam frustra ejus in scy-  
phos deijcere. quæst. nat. lib. 4. Nec  
nivo quidem contenti sunt sed glaciem  
veluti certior illi ex solido rigor sit exqui-  
runt ac sæpe repetitis aquis diducunt. Se-  
neca ibidem. Exstat etiam Simoni-  
dis elegantiſſ. epigramma quo nivem in-  
fici suo poculo à perænna postulat, ubi ni-  
vem terra obtritam vivam vocat. Hi  
autem sunt versus.

Τὴν πότον ἰκλυτοῖα θεὶ παύει  
δυσχέρει,  
Ἄκως ἀπὸ θεοῦς ὀρεῖται. Βα-  
ρύνει,  
Ἀνδρῶν δ' ἀχχαίαν ἰδοῦσα φρίσσει,  
αὐτὴρ ἐκείνην,  
Ζῶν πικρίῳ χυμῷ ἰπιδάμωδον,  
Ἐκ τῆς ἡμῶν γ' αὐτῆς χεῖρ μίρεται. ἢ  
ἢ ἰδοῦσα,  
Θεοῦ βασιλῆα ἀνδρῶν φέρει ὀρε-  
σσιν.

Porro ut frigidissima fiat aqua calefa-  
cienda

tiend  
ant  
falta  
stam  
bient  
frigi  
faci  
ret  
lige  
dū  
idp  
ait  
fim  
au  
gin  
ali  
re  
po  
ex  
v  
x  
i  
l  
i



tienda prorsusquam in specum demittatur  
aut in puteum; ratio est quia aqua cal-  
facta habet raritatem ac tenuitatem sub-  
stantia & deinde facile patitur ab am-  
bienti frigido, quae si frigida foret, cum Galen. 6.  
frigus condensat & compingit, non ita Epidem.  
facile externi frigoris actionem suscipe- 4. 8.  
ret, quam rationem ex Alexandro col-  
ligere licet eo problemate casus initium,  
Sed pessime (ut  
ait Pacius) sibi consulere videntur dissi-  
simi ac potentiss. qui aut nive aut glacie,  
aut locis subterraneis ac puteorum vera-  
ginibus aut aquis prae gelidis vinum aut  
aliam quamlibet potulentam materiam  
refrigerare contendunt, quam maxime  
possunt, & quamvis Galen 7. Meth. 4.  
exhibuit aquam nive refrigeratam & au-  
tem principis videtur inventum aquam  
decoquere vitroque demissam in nives re-  
frigerare. Et Casaubonus in Acha-

nam, Decoctam Neronianam antiquioribus temporibus Græcis fuisse incognitam non dubitat. Sed hoc nunquam à me impetrabit. Nam ego facile persuasus sum Decoctam hanc fuisse notam Hippocrati, tum quia admodum Philosophico fuit ingenio, tum quia lib. de aere, aquis & locis, scribit, τὰ ἀπὸ χύβου καὶ κρυπιδίου, πορνὴν τέρει, tum denique quia 6. Epidem. meminit decoctæ ad refrigerandum, ὡς αὐτὸς λέγει, & alibi in magna sitis dat οἶνον ὡς ἀγία ὡς ψυχρότατον. Sed ψυχρότατον ex nive est.

6. Epidem.

4. 8.

Galen ὁπὺ ἐργάζεσθαι βυλινδρῶν ὡς αὐτὸς ψυχρότατον ἔχοντι καὶ χύβου κρυπιδίου πορνὴν αὐτὸ θερμώτατον ἐξάγει. c. 1. 1.

6. Epidem. 4. quibus rite consideratis, hanc decoctam Neronianam Hippocrates fuisse notam probabile est & quia forsitan redivivam postliminio hanc intulit Nero, dicebatur Neronis decoctæ, quæ scilicet frequentissime utebatur.

Sed non praterendum magnus Julii Pollucis lapsus, & quidem rara avis est si quando Grammaticus Philosophum intelligat. Pollux citans verba Hippocrates 5, Aphorif. 18. τὸ ψυχρὸν ποιεῖν & manifeste deducit quod Calida den-

dentibus idonea sunt δὴλον (inquit) ὅτι  
 ὁ δὲ πλὴν τῆ θερμῆς προσηγορίας τοῖς ἰσχυροῖς.  
 Sea inepta & frigida est hac Pollucis  
 consequentia. Hippocrates enim per  
 τυχὸν non intelligit quodcunque frigi-  
 dum, sed τὸ πυχὸν cum articulo qui  
 intendit, aut est, τὸ τυχὸν nat' ἔξο-  
 χῶ. Deinde falsum est quod omne fri-  
 gidum noceat dentibus, sed solummodo  
 excellenter frigidum. Hinc Quintus  
 Serenus.

Sæpe etiam gelida gingivas col-  
 lue limpha,

Dentibus ut possis firmum ser-  
 vare vigorem.

Plures (inquit Cardanus) testimonio  
 Hippocratis decepti calidis cibis & poti-  
 bus utentes, primum dolores, deinde ca-  
 riem excitarunt, ob qua mala dentes ce-  
 cidere ante tempus vel eruiere coacti sunt,  
 atque id jure. Nam calida fluxiones  
 movent ac robur dissolvunt & certum est  
 canes & equos, ob id dentibus usque ad  
 senectutem firmis uti solere, quamvis du-  
 riss. cibos edant, quod à calidis abste-  
 neant, frigida ergo magis conveniunt  
 dentibus nisi sint vitiosissimi frigida,  
 que ut dixi in principio, non conveniunt.

sanis corporibus. Sed cum neque calida  
nec extreme frigida portiones conveniant  
sanis, inter scyllam & charybdin labi  
videmur, necessario vero ferimur in te-  
pidas quae omnium potuum pessima sunt.

Sic ergo Tertia conclusa. Potus altu  
frigidus sanis est exhibendus, pro qua  
conclusionem probanda non egemus apoca-  
lypsae illius naturam novellistarum, nam  
naturalis lumine clara est, cuius ratio ul-  
tra se coffert, cum enim homo sit natu-  
ra calidissimus frigidum altu poscit po-  
tum, sic dicitur Philoſ. ἀρδύον & τὸ  
ψυχρὸν ἀντιπαρατίθεται τῷ θερμῷ. **10. Problem.** Calor innatus  
est calidior flammis quae humida sub  
flamma purisur. Neque solummodo ho-  
mo est calidus sed & humidus, quare eius  
substantia facile dissipatur. Substan-  
tia lapideae, aeris, ferri, aut auri, sta-  
bilior est propter frigiditatem & siccita-  
tem. Si vero calidior sit flammis, non ad  
caliditatem aquae lapideae, potius ad  
siccitatem. Si vera consumatur calidum  
& siccum instauranda est frigida & hu-  
mida, nec moderate frigidus potus ullam  
potest

Galen. 9.  
Meth. ult.  
& 6. Epi-  
dem. 4. 21.

potest adferre noxam, & ut calor vite mi-  
nister, omnis moderatus; ita frigus me-  
diocre ad nimum calorem temperandum  
aptum, ut ait Scaliger, sic etiam mo-  
derate frigidus aer calorem nativum ma-  
xime fovet & nutrit, neque enim medio-  
cre frigus calori nostro contrarium, sed  
ut amicum servat & auget. Stomachus  
noster moderate frigida amat; Diphilus  
apud Athanzum, cerasa (inquit) cum  
ex frigida sumantur ventriculo placent,  
ἐν ψυχρῷ λαμβανόμενα δισόμαχα. & ad-  
miranda est varietas fructuum τῶν ὠρίων  
ad contemperandum calorem nostrum à  
naturâ destinata. Sed nutrimentum,  
quod ejus natura convenit, humorem  
esse potissimum convenit. Plutarchus 6.  
Sympot. τερπὸν δὲ τῷ συμῶ καὶ ἀσπ-  
νομίῳ, ὃ πλεον κατα πόσιν καλίστα τὸ ὑ-  
γρὸν εἶναι. Et Arist. lect. 2. problem. 39,  
in aestate plus potus appetimus ἢ τὸ πρὶν ἔ-  
χει πολὺν πρὸς ψυχρὰ τὸ ὑγρὸν. Sic  
Galen de inæqual. in temper. in flui-  
dat. ὑγρὸν, ratio est quia aquea humidi-  
tatis natura frigida est. Nam per  
ὑγρὸν intelligitur potus, vel aqua quæ est  
ἀπλῶς potus. Philosophi enim & Me-  
dici Aquam vel potum quandoque ex-

primunt per ὕγρον quandoque per ψυχρὸν  
 Aqua enim est ὕγρον κατ' ἐξοχὴν sicut &  
 ψυχρὸν. Nam ὕγρον primum olim di-  
 ctum de aqua, ut observat Scaliger &  
 ὕγρον magis videtur esse de essentia aqua  
 quam ψυχρὸν. Nam aqua frigiditas  
 tolli potest, humiditas non potest, hinc  
 ὕγρον saepe ponitur pro aqua. Aristot.  
 Hist. animal. pisces vivunt ἐν ὕγρῳ  
 & aqua. Athenæus lib. 7. ἐν ἡλίῳ φησὶ  
 & μύεσθαι πάλιν χρόνοι δὴ αὖθις ἔξω τῆ  
 ὕγρῳ ζῆν, anguillam & muranā mul-  
 to tempore extra aquam vivere, ὕγρον  
 ergo est aqua primario, ὕγρον qua-  
 si ὅπου π οἱ ut Etymologicum ma-  
 gnum, secundario, omnis potus frigidus  
 qui infrigidat & humectat. Quare  
 Galen de diet. consulis nos sumere potum  
 αἰὲν frigidum, ὡς ἰδ ψυχρὸν μὲν εἶναι κα-  
 λῶν αὐτῶν, & πάλιν δὲ ψυχρὸν, & cod.  
 libro. καὶ πάλιν μὲν ἔξω ὁ ψυχρὸς εἶναι  
 αἰσθητός. & primo simp. Med. facult.  
 ostendit gradum frigidi potus, quem su-  
 mere debemus, καὶ πάλιν ψυχρὸν ἐμφανῶς,  
 καὶ πάλιν θερμὸν. αἰὲν οἶον τὸ καλεῖσθαι εὐλη-  
 θῆς. quasi sit ex sole repens. Scho-  
 liaffes Aristophanis εὐληθῆς ὁ δὲ, τὸ  
 αἰὲν πάλιν πιδεσμάεινον. Et Galen in  
 gloss.

ὕγρον pro  
 mari dixe-  
 re Oppian.  
 & Hom.

gloss.  
 αἰὲν  
 ὅς,  
 volen  
 pidu  
 ad p  
 V  
 lucc  
 van  
 qua  
 tem  
 pido  
 mo  
 bet  
 mo  
 ad  
 app  
 χλ  
 π  
 iam  
 da  
 U  
 da  
 is  
 ὅ  
 u  
 q  
 t

gloss. Hippocratis εἰληθερες exponit τὸ  
 αἰὲν ἥλιον θερμὸν & alibi τὸ ἐξ ἥλιου χλια-  
 ρὸν, ex sole tepidum. Sed ut videtur jam  
 volentes nolentes delati sumus ad potiū te-  
 pidum, qui est omnium pessimus, imo vero  
 ad potiū calidum quē antea damnauimus.

Verum qui ita sentiunt vix sese ab He-  
 luo defensare poterunt, & citius cla-  
 uam ab Hercule extorquebit aliquis  
 quam id à me impetrabit. Ad hujus au-  
 tem rei illustrationem primo dicam de te-  
 pido, 2. agam de calido, & quidem pri-  
 mo tepidum seu χλιαρὸν multiplicem ha-  
 bet significatum, sed duobus precipue  
 modis sumitur, quandoque enim tendit  
 ad calorem lactei teporis, qui γαλακτώδης  
 appellatur, unde Galeus 7. Meth.  
 χλιαρὸν ἐστὶν αἰματι προσέσσειν αἰ γαλακτῶδὲς  
 τοῖς ἰατροῖς γαλακτώδην. Quandoque et-  
 iam χλιαρὸν significat mediam quan-  
 dam naturam inter calidum & frigidum.  
 Ut docet Galen. 1. Meth 7. nam loquens  
 de calido & frigido, ait, καὶ γὰρ τῶτων  
 ἐστὶ μῖσος χλιαρὸν. Plurarch. ἐπὶ θερμὸν  
 ὅτι ψυχρὸν ἀλλὰ ψυχρὸν καὶ θερμὸν μετα-  
 νεστροφικὸν καὶ κοινότημα, quod habet Medium  
 quoddam temperamentum. Hippocra-  
 tes de aere aquis et locis, ἰσότης δὲ μάλιστα

τα ἢ ὕπερ κρυμὸν πόλιν ἢ καὶ καὶ μετεώ-  
 ρητα τῶν θερμῶν καὶ τῶν ὑγρῶν. De hoc repi-  
 do videtur loqui Catullus.

Iam ver egelidos refert tepores,  
 & Columella,

Nunc ver egelidum nunc formo-  
 sissimus annus.

Noc pr atereundum est decantatum illud  
 Ovidii,

Et gelidum boream egelidumque  
 notum.

In quo ver su (ut hoc abiter dicam) τὸ βο-  
 ream, legendum ἐκλυσι, sic omnis tol-  
 litur difficultas & frustra in futurum su-  
 dabunt Grammatici in ista, porro repi-  
 dum hoc de quo loquimur vocatur ἀ γα-  
 λην. ἀραιὸν καὶ κρηναῖον. Sic 1. de sa-  
 nitat. tuend. consulit nos uti ἀραιὰ ὑπο-  
 φάτω. & 7. Meth. dicitur de ὄντι ἀ  
 γαλῶσι κρηναῖα, exhibeantur. Sic Ga-  
 lenus in calida & sicca intemperie qua  
 est ἀνδρογῶ febris exhibuit διὰ τὴν ὑδρῶ-  
 σατος καὶ ὑπὸς ὕδατος τῶν σι-  
 ναίων ἐκ τῆς ὑγρῆς καὶ τῆς κρη-  
 ναίων ἐκ τῆς ὑγρῆς. 7. Meth. & ratio est,  
 quia media hyeme aqua fontium calidio-  
 res, media aestate frigidiores, sed vere mo-  
 dio temperiores, sed tamen ad frigidi-  
 tatem tendentes, sic Galenus vocat κρη-  
 ναίων,



ἴσην, qualis est aqua et multo ὑγίαν  
 πληκτικῆς καὶ χλιαροῦ καὶ ἐκλυτικῆς. &  
 hoc est quod antea vocavit ὡς ἐξ ἡλίου  
 χλιαρόν & τὸ καλῦμνον ἡλιόθεν quod  
 longe à tepido ἐκλυτικόν, & est in potu  
 pessimum. Praesertim in aestate, in calida  
 in temperie, in siti etiam, cuius causa est  
 calida & sicca. (unde definitio Aristoteli-  
 ca, sitis est appetitus frigidi & hu-  
 mid.) omnia offerenda frigida, quando-  
 quidam animalia ratione carentia ubi a-  
 estu vexantur frigida sese lavant. Si-  
 militer Hippocrates vult nos et ὑγρὰ  
 πότον ποιεῖν. 6. Epidem. Nec solum  
 veteres potabant κρύαντον ὕδωρ, sed ede-  
 bant κρύαντον ἰδιώμα, quod est Galeno  
 & Aetio, edulium τῇ νεύσει atque tem-  
 perie egelido ac refrigerato, vel frigido  
 instar aquae fontanae. Sed comedebant  
 Πλουτάρχου τὰς ὑγρὰς καλῦμνους τεγαν-  
 τας, neque vero hac doctrina nova est aut  
 h. sterna, sed ut loquitur Galen. 3. Meth-  
 ηος Ἀδυναμία & ἡ ποσότης ἡμερῶν κα-  
 κήτοι λοχὺ καὶ ἡμερῶν. Nuncquid autem ve-  
 teres utebantur tepido ἐκλυτικῷ. & hac  
 de tepido.

Sic τὸ θερμόν ἐξ ἡλίου longe differt à  
 potu excalescētia hodie usurpato praefer-  
 tiμ

time à Presbyteris de quo egregie bassu-  
cinatur infrumicus Thermostis anonymus.  
Nam ἐξ ὧν ἡμεῖς δεσμεύομεν, nihil est aliud  
quam τὸ κρηαῖον. Hippocrates qui-  
dem, de aere aquis & locis, comendat a-  
quam fontanā, quā τὸ θερμὸν & θερμὸν  
ἔχει, τὸ δὲ ὑπερθερμὸν, ὃ γὰρ αὖ ἐν  
ἐν βαδοντίον πρυιῶν. Nam compertum  
est (inquit Macrobius) aquas quā vel  
de altis puteis, vel de fontibus hauriun-  
tur sumare hyeme, in aestate frigesce-  
re. At vero ista caliditas, quā ex fontibus  
apparet hyeme est fontana tepiditas, Cali-  
da tepiditas (inquit Iulius Alexandri-  
nus) paulo recedit à temperamento aquali  
in frigidum, & Galenus ὑπερθερμὸν & ὑπερθερ-  
μὸν αὖ τὸ μῖον. Τοῦτο δὲ, ὡς ἔστιν  
ἀρμόδιον ἡ χλιαρὴ ἐν ἡμεῖς ἡ θερμότης  
de simp. med. fac. Nam ita frigidum (ut  
Iulius Pacius) bibimus ut non sit frigi-  
dissimum: & ita calidum ut tamen non  
excedat frigiditatem, quare qui minus  
frigidum bibunt, dicuntur bibere cali-  
dum, & sicut Galenus, In puero Epilep-  
tico. dat oxymel θερμὸν & θερμὸν, ὑπερ-  
θερμὸν δὲ ἵπν καλύπτει τὸ ὑπερθερμὸν χυμὸν.  
Sic Cornelius Celsus lib. 4. cap. 20.  
viduum austerrum meracum per aestatem  
frigidum

Quæ dici-  
tur κρη-  
αῖον.

frigidum, per hyemem egelidum, quare  
ubi Hippocrates & Galenus τὸ δειμὸν  
Celsus interpretatur egelidum hoc est xpn-  
vāov, & sic sine dubio est accipiendum.  
Nam hoc est v re ποτιμα, non autem  
calidus potus. Nam natura abhorret  
potus calidos & quasi naturali quodam  
instinctu omnes feruntur ad frigidum.

Qui aliter opinantur, si sunt à plebe  
contemnendi si sunt vulgares Medici,  
an magis deplorandi an ridendi, sane  
nescio. Si denique docti & vere Aescu-  
lapii filii qui solidas ex veterum monu-  
menti adferre rationes valeant produ-  
cant suam eruditam sententiam, mssis  
& Apolline faventibus & πῶν κερμῶν  
tanquam alteram Lucinam sua doctrina  
μαρτυρῶν facilem precor,

Sit Laus, honor & gloria sem-  
per illi qui dat,

Ποτῶν ἰδῶν,

Ζῶνς αἰωνίου ἔῃ χερσὶ

ποτιμῶ.

FINIS.